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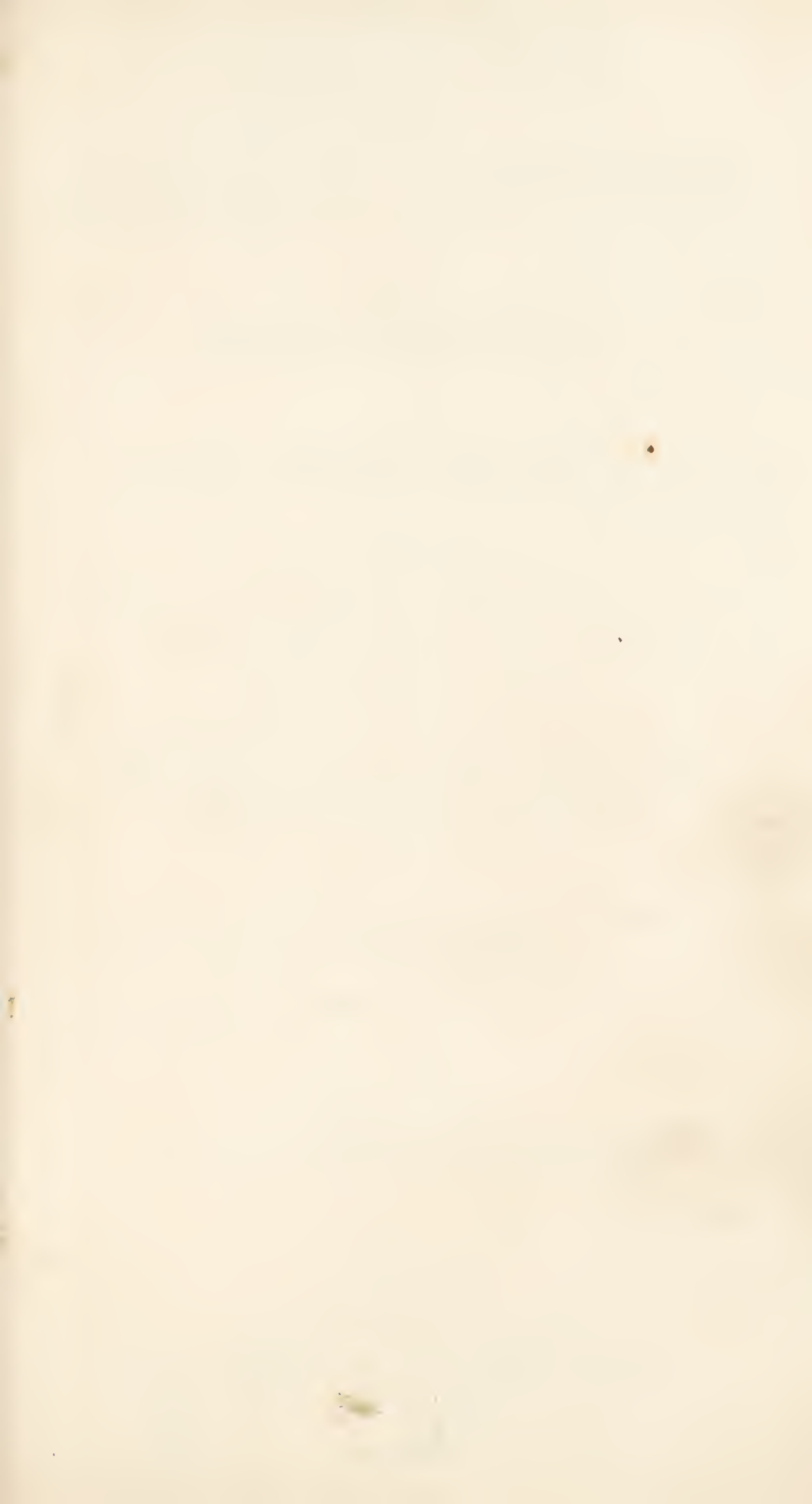
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THE
FOOTMAN'S DIRECTORY,

AND
Butler's Remembrancer;

OR, THE
Advice of Onesimus to his young Friends :

COMPRISING,
HINTS ON THE ARRANGEMENT AND PERFORMANCE OF THEIR WORK;
RULES FOR SETTING OUT TABLES AND SIDEBOARDS;
THE ART OF WAITING AT TABLE,
AND CONDUCTING LARGE AND SMALL PARTIES;
DIRECTIONS FOR CLEANING PLATE, GLASS, FURNITURE,
CLOTHES, AND ALL OTHER THINGS WHICH COME
WITHIN THE CARE OF A MAN-SERVANT;

AND
ADVICE RESPECTING BEHAVIOUR TO SUPERIORS, TRADESPEOPLE,
AND FELLOW-SERVANTS.

With an APPENDIX, comprising various useful Receipts and Tables.



THIRD EDITION,
With considerable Additions and Improvements.

LONDON:
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AND SOLD BY J. HATCHARD AND SON,
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THE Author begs leave to return his thanks to a lady and gentleman, who have furnished him, through the medium of his publisher, with some useful observations connected with the subject of his work. He likewise begs leave to say, that he shall feel himself much indebted for any farther remarks, or information, from any lady or gentleman, or any experienced servants, which may tend to the improvement of his work; as he wishes to make it every way as useful as possible, both to families and individuals. All communications, therefore, directed to Onesimus, to the care of Messrs. Hatchard and Son, Publishers, 187, Piccadilly, will be thankfully received, and respectfully attended to.

LETTER
TO
THE PUBLISHER.

HONOURED SIR,

I HOPE you will excuse the liberty I take in writing to you; but having written a few directions and observations for the use of Gentlemen's Servants, I was advised, after letting some of my friends see them, to ask you if you thought they might be made useful if published. My endeavour has been to promote the comfort of those whom I have had the honour to serve, and to benefit my fellow-servants. Having been often employed myself in instructing young persons who had never been out in service before, I imagined that a set of rules regularly laid down for the use of domestic servants might be very acceptable, and save a great deal of trouble to such ladies and gentlemen as may have engaged servants who do not thoroughly understand their business; and must there-

fore either instruct them themselves, or part with them, even though they may be likely to suit them very well, in the course of a little time. I thought, likewise, that it would be very useful to servants, who, coming from the country, may not have had an opportunity of improving themselves, as they might have done in town. I have endeavoured to direct those for whose service I have written, not only in their business, but their conduct and principles; and have given them scriptural examples respecting their duties, and the practice of all that may be required of them. If you, Sir, approve the design of my work, and will condescend to become the publisher of it, I hope that any defects in its style and execution will be kindly overlooked by the public, under the consideration that it is the production of one who has not had any of the advantages of education, but who is earnestly desirous of doing all the good that may come within his power.

I am, honoured Sir,

Your most obedient and humble Servant,

ONESIMUS.

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THE
FOOTMAN'S DIRECTORY,
&c.

I ENTREAT you, my young friends, duly to consider the directions and observations which I have set forth in the following pages for your benefit; and which are intended not only for you, and those who may be already in comfortable situations, and who yet may not thoroughly understand their business, but also for young men who may be desirous of earning their bread by honest service, and are entirely ignorant of the duties which they will in that case be expected to perform. An earnest wish to serve all such as much as is in my power, has induced me to publish the fruit of my own experience as a domestic servant; and if it be received with the same desire to be benefited by it that the author had of doing good in writing it, I trust that, with the blessing of God, all who read it may be instructed by it, and that he will give them grace and wisdom to do the things which are right and just in his sight.

I shall in the first place address myself more particularly to you, Edward, John, and Joseph, as you are now candidates for gentlemen's service for the first time; and those of my readers who are in the like situation will consider the same directions and observations as intended for them; but to you, William and James, who have been some time in service, I shall address myself, at a proper time, on the points which you have named to me, and give you each particular directions respecting some things wherein I consider you have done wrong, and I hope the rest of my young friends will pay strict attention while I am so doing, and reflect that the directions and observations which I am giving to one, are equally intended for all under similar circumstances.

You must consider, my young friends, that gentlemen's service is a way of life wholly different from any that you have been accustomed to; comprising comforts, privileges, and pleasures, which are to be met with in but few other situations; and, on the other hand, difficulties, trials of temper, and self-denials, beyond what you might be called on to bear in a different state of life. When you go into service, all the ways in which you may have been indulged at home must be given up; and you will find it equally to your comfort and profit to have none but those of your employers, as far as they may be consistent with justice and moral government. Remember, that when you once engage

yourself in a situation, neither your time nor your abilities are any longer your own, but your employers', and they have consequently a claim on them, whenever they may choose to require them.

Some persons speak of servants as if they were so much beneath them as to be unworthy of notice; but this adds nothing to their own respectability, and only betrays their ignorance and pride. There is no degradation in being a menial, except you fail in the duties of one; no disgrace in wearing a livery, unless you bring reproach on it by your behaviour. I have never been ashamed of being in livery, but when I have seen other servants disgrace it. The various stations in life are appointed by God; all are useful and honourable in their different degrees. We find from history and Holy Writ, that domestic servants have frequently been intrusted with matters of the utmost importance to their employers; and the God of heaven and earth has condescended to take notice of them and bless them, and bless their masters and mistresses for their sakes. Of this we have a memorable instance in Joseph, who was sold by his brethren to the Ishmaelites, and bought of them by Potiphar to be his domestic servant. In this capacity Joseph acquitted himself with integrity and uprightness. "And his master saw that the Lord was with him, and that the Lord made all that he did to prosper by his hand. *The Lord blessed the Egyptian's house for Joseph's sake*; and the blessing of the Lord was

upon all that he had in the house and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat."—Genesis, chap. xxxix.

Have we not here a most delightful and encouraging instance of a domestic servant's enjoying the special favour of God and the unlimited confidence of his master? but remember, my young friends, that Joseph walked in the ways of the Lord. Hear what he says in his answer to Potiphar's adulterous wife, when tempted by her to rob his master and sin against God. "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand. There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?"

O my young friends, may this noble and God-fearing answer be lastingly impressed upon our minds, and be ever found in our mouths when we are tempted to act unjustly or to go astray. The Scriptures abound in pleasing and encouraging instances of servants faithfully performing their duties, and the favour of God and the confidence of their masters rewarding their labours. I might mention the fidelity of Mordecai, who in his capacity of porter to King Ahasuerus, saved that monarch from the violent hands of his two chamberlains; and the mutual kindness and attachment between the pro-

phet Elisha and his servant: not the servant Gehazi, who, when his master had miraculously cured Naaman, the captain of the host of the King of Syria, of his leprosy, without the desire of reward, ran after him to extort money from him for himself; in which dishonest conduct he is daily imitated by too many domestics who live with medical gentlemen that are willing to give their advice to the poor gratis, but whose good intentions are often frustrated by the avarice of their servants, who will not let the poor see their masters, until they have wrung something out of them for the privilege. Let such persons remember the punishment of Gehazi; the disorder of which the prophet had cured Naaman cleaved to himself, and he went out from his master's presence "a leper white as snow."

Happy are the families where servants study the comfort and welfare of their employers, who in return do the same by them. The kind admonition of an affectionate master or mistress is always to be listened to with respect; for, the Wise Man saith, "as an earring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear."—Prov. xxiv. 12.

It may be your lot to find a master or mistress who may act unkindly and unjustly towards you, as Laban did to Jacob his servant and son-in-law; but if you do your duty, you will be more happy in your integrity, than your employers can be in their injustice. I would rather be the oppressed than

stand in the place of the oppressor. Patience is ever acceptable to God, and in due time will be rewarded, because God hath promised that it shall be so; and when have his promises failed? Jacob's master shifted and shuffled him about for twenty years, and changed his wages ten times; yet the Lord blessed the upright and honest servant, because he had done that which was just between his master and himself.

Let these considerations, my young friends, stimulate you to truth and faithfulness in your situations through life. You will find in the class of society with which you are about to associate, some of the most profligate of people; that is, in a refined way, if I may be allowed the expression: also some of the most proud and ignorant, glorying in their insolence and profaneness. Happily they are not all so. I know a great number who are held in just esteem, and have been honourably rewarded for their fidelity and good conduct; and I trust, for your own sakes, you will make intimate companions of none other than persons of this description. You must always bear in mind, that your character is your bread and your all; you must therefore watch over it incessantly, to keep it unstained and undeniable, as without this it is useless to seek after any respectable service whatsoever.

Nor can we wonder at the scrupulousness of ladies and gentlemen in this particular, or at the minute inquiries they make into every point of a

stranger's character, before they are willing to admit him in the capacity of a servant beneath their roof; as, from the moment they do it, he becomes of necessity intrusted, to a certain degree, with their property, and even their lives: and how many sad instances are there, of which we have all heard, of masters being robbed by dishonest servants, and their very existence being exposed to danger through evil connexions, formed, unknown to them, by the inmates of their family!

Remember also, that it is not sufficient that your own conduct be good, if you associate with those whose conduct is bad: you will be judged by them at least as much as by yourself. St. Paul observes, that "evil communications corrupt good manners;" and how forcibly does the Psalmist say, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psalm i. 1.

If it should please the Lord to promote and prosper your fidelity and industry, show your gratitude by increased exertions for your employers, and kindness and consideration to all around you. If your place should prove lucrative, be mindful of your poor parents, who may be getting into years, and recollect how often they may have pinched themselves that you might be fed. Forget not any of your relations who may be in want; neither forget your own old age, which must come, and

may find you both poor and helpless, unless you lay up, in the time of prosperity, something for the time of need. Nor is this careful foresight at all at variance with a grateful and cheerful enjoyment of all the blessings that lawfully come within our reach. Solomon himself says, “There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour” (Ecclesiastes, ii. 24); and also, that “every man should eat and drink, and enjoy the good of all his labour—it is the gift of God.”—Eccles. iv. 19.

Truly happy, my young friends, are those who have the blessing of God on their labour; for this alone maketh rich, and causeth no sorrow. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud. “He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.”—Proverbs, xvi. 32. Remember what the Wise Man hath said in another place: “The beginning of strife is as when one letteth out water.”—Prov. xvii. 14. Leave off contention, therefore: before it be meddled with, put a bridle on your tongue, and a guard on your lips, that you be not hasty in expression, for in the multitude of words there is sin. If you feel the want of wisdom to direct you in your conduct through life, ask it in humble prayer of the Lord, who giveth liberally and upbraideth not.

And now, my dear young friends, I again en-

treat your attention to the following pages, in which I have laid down such rules for the convenient performance of your work and the fulfilment of your duties, as from my own experience I have reason to think you will find useful. Not that I mean to propose them as a fixed standard; for, after all, the duty of a servant is to do things in that way which his master may like best; but as a general guide, and affording an insight into matters connected with gentlemen's service. I have found the methods I have prescribed in the ensuing pages very satisfactory to those whom I have had the honour to serve; and some of the friends I am now addressing can bear witness to the manner in which I have always endeavoured to acquit myself of the duties that have fallen to my lot, and the kindness and consideration with which I have been treated, in consequence, by many families, both during the time I lived with them, and after I had quitted their service. I have had many afflictions and many trials; but I have endeavoured to view them all as appointed by God, and sanctified to my good: accordingly he has supported me, and raised me up kind friends, under them, and bountifully provided for me through his providence.

I am now about to retire from my avocations as a domestic servant; and in thus addressing myself to all those of my own rank and pursuits in life, I would have them consider me as taking an affectionate farewell of them, and imagine me as giving

them in person the friendly counsels and directions which for their sakes have flowed from my pen. Be ye therefore, my friends, watchful, careful, and honest in all your dealings. Beware of bad company and of drunkenness. War, famine, disease, and accident, daily slay thousands of the human race; but drunkenness and its consequences destroy tens of thousands. Behold the family of a drunken man! What poverty, what distress, what sorrow, are scattered over it! Shun, also, the haunts of lewd women, and remember how forcibly we are warned of their snares in Holy Writ. "Let not thine heart decline to her ways; go not astray in her paths: for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."—Prov. vii. 25—27.

Many, very many, my young friends, have I known, whose prospects in life, and all their enjoyments, have been early blasted by not attending to warnings like these; who have gone about like vagabonds, diseased in body, dispirited in mind, outcasts from all the most respectable part of society, and a burden to themselves. May the God of all good keep us from every temptation to such heinous and overwhelming sins; and as it is to be feared that the young and thoughtless often fall into them from having too much idle time, which they know not how to employ, let me exhort you, my friends, to devote your evenings, or whatever leisure

moments may fall to your share, to the Bible and devotional tracts, books of travels or history, lives of good men, and accounts of any thing useful or ingenious; to make extracts from them into a clean paper book, which will greatly improve both your writing and your memory; to practise accounts; and, in short, to improve yourselves by every means in your power.

You will thus not only be better enabled to fulfil the duties of your situation, and to express your gratitude to God for the blessings of it; but you will be fit for any other, should you ever wish to leave service, and to settle in some reputable manner, so as to maintain a family respectably, and show yourselves as kind, in your own way, as masters over others, as you may have found, or wished to find, those who were, for an allotted period, masters over you.

With an earnest prayer, that it may please God, in his infinite mercy, to bless us all in the several stations which in his wisdom he hath appointed us to fill, and to give us grace to perform the respective duties belonging to each with cheerfulness, and devout submission to his holy will, I conclude my general exhortation for your welfare, and enter on the particular statements connected more immediately with your domestic duties.

EARLY RISING.

IN order for a servant to get through his work well, he should do it at proper times and in proper order, and should likewise be properly dressed for each separate department of it. The first requisite, my friends, for all this is EARLY RISING; by which means you secure an opportunity, before the family is up, of doing the dirtiest part of your work without being liable to interruption. This you will find an unspeakable comfort, as nothing is more disagreeable than to be called off and forced to run about with dirty hands and dirty clothes, which must inevitably be the case if you defer this part of your work until every body is stirring and bustling about. Hence you will always find an hour before the family is up, more profitable for business than two hours afterwards. It is highly necessary to have a dress on purpose for the dirtiest part of your work, and never to do it in the clothes or livery in which you have to wait on the family; as it can scarcely be imagined that the dress in which we clean boots, shoes, knives and forks, and lamps, can be proper afterwards to attend ladies and gentlemen in. I am sorry to say, however, that many families will not allow their servants things proper for such occasions; and then are unjust enough to find fault with them if they appear dirty: but how

do they think it possible for a servant to look clean, who has only one suit to do his work in, and to appear in, before company?

There is no class of persons to whom cleanliness of person and attire is of more consequence, than to servants in genteel families. I have known several obliged to leave their places solely from negligence in this respect; and I myself have, from a sense of its importance, refused places where a proper working dress has been refused me; deeming it equally disgraceful to a servant and his master, to be obliged to appear in dirty clothes, at a time of day when all the dirty work ought to be over. Before going to a new place, therefore, be very particular in stating what you may require, and understanding what you are to have; as no servant ought to take a situation without ascertaining, as nearly as possible, that it is likely to suit him, and he to suit it; otherwise he only involves a lady or gentleman in unnecessary trouble and expense, and risks injuring his own character, by appearing to run about from one place to another.

You will generally find that large families give the most clothes to servants, whilst those who keep only one or two give the fewest; though in fact they ought to give the most, as the servant has of course more work to do in proportion. Whether a family be large or small, however, ought not to

be any consideration, as every servant should have a sufficiency of clothes to appear neat and respectable in, both for his own sake and the sake of those whom he may serve. A pair of overalls, with a proper waistcoat and jacket, and a leather apron, is the best dress for dirty work ; but if you have to attend on a gentleman, you must have white linen aprons for the purpose.

Having pointed out the dress proper for your work, I shall proceed to give some directions respecting the manner of performing it ; and though you may not be able to do it *exactly* in the order I shall lay down, yet I would by all means have you follow it as *nearly* as you can ; for, without proper *order*, you will always find yourself in a state of hurry and confusion. I know that a great deal must depend on the habits of the family you live with, the number of servants that may be kept, and whether you have much or little to do. But, in any case, you ought to do all that you can of your work, especially of the dirtiest part of it, before the family be up. If, however, they rise before you can get it finished, then do first that which they are most likely to want by the time they are up ; of which you must judge for yourself, as the habits of families differ so much, that it is impossible to lay down any particular rules which will apply to all. We will begin, however, with

BOOTS AND SHOES,

As being things sometimes required in a hurry, and which ought, therefore, always to be kept in readiness. For the operation of cleaning boots and shoes, good brushes and good blacking are implements indispensably necessary, without which no credit will be gained by the operator, whatever labour he may lavish on his work. In the first place remove all the loose dirt with a wooden knife, which you can make yourself, and never use a sharp steel knife for the purpose, as by doing so the leather is too often cut, and the boots and shoes spoiled before you are aware of it. When you have scraped off all the dirt that you can with the knife, take the hard brush and brush off the remainder and all the dust, which you must be particular in doing, or you will not get them to look well; they must also be quite dry before you black them, or else they will not shine. Do not put on too much blacking at a time; for, if it dries into the leather before you can use the shining brush, the leather will look brown instead of black. If you have boot-trees, never clean either your boots or shoes without them, as they look far better by being done upon them; but take care that the trees themselves are always kept clean and free from dust, that they may not dirty the inside of the boots or shoes: for the same reason never put one shoe

within another ; and when you clean boots or shoes belonging to the ladies, be careful that your hands are clean, in order that the linings may not get soiled. Some of these are done with milk, or particular mixtures, and only a little blacking used for the edges of the soles : it should be put on with a small piece of sponge, so as not to dirty the upper leathers, upon which the proper mixtures may be put with another piece of sponge or a little flannel. Always stir your blacking up well before you use it, put it on the brush with a piece of sponge tied to the end of a small cane, and keep it corked when you have done with it, as it gets spoiled by being exposed to the air. If your boots and shoes do not look bright after once blacking and rubbing, do them again until you are satisfied with them ; and when finished, always put them immediately away into the places proper for them, that they may be kept clean and in readiness. It is the best, if you have time, always to scrape off the dirt when *wet* from boots or shoes ; but never place them too near the fire to dry, as that cracks the leather ; it ought to be done very gradually. There are various ways of cleaning boot-tops, which are regulated in a great measure by what the fashion may happen to be, or what colour a gentleman may prefer. In all cases, however, the tops are done the last ; great care therefore is necessary that the bottoms do not get dirtied whilst the tops are doing. To prevent this, take a piece of paper, or of parch-

ment, which is much better, and cover the top part of the boot, whilst the leg of it is cleaning, and afterwards cover the leg part whilst the top is cleaning. If it be meant to be of a light colour, the top requires to be made pretty wet, but not more so than is absolutely necessary, as the copperas, which is used in dying the leather black, is apt to penetrate through the tops, if made too wet, particularly if the boots are put near the fire to dry them quickly; this ought therefore always to be avoided. It is much better to let them dry gradually in the sun, or at least at a distance from the fire. You will find it necessary to oil or grease leather boots and shoes, to keep them from cracking and to render them supple, otherwise they will not wear well; but you should never put on oil alone, particularly in hot weather, as it will soak through the pores of the leather when the leg gets warm, and by that means take off the polish from the boots, and make the stockings dirty and uncomfortable. Directions for mixtures proper for this purpose, as also for rendering leather water-proof, and for making blacking, will be found in the Appendix. I therefore will now proceed to the next branch of work which it is advisable to get out of the way as early in the day as possible, and that is

CLEANING KNIVES AND FORKS.

To do these properly, you must have a smooth board, free from knots, or, what is much better, covered with leather; as that both polishes the knives and keeps them from notches, which entirely spoil the cutting and the look of knives, and cannot be prevented if the board upon which they are cleaned should be worn rough and uneven at the edge.

Every servant ought to see that he has utensils and tools fit to do his work with; and not to spoil and ruin good things, for want of asking for what is proper. The cost of a convenient knife-board is a mere trifle, but the cost of a good set of knives and forks is a subject of serious expense. Some families are unwilling to allow their servants proper things when asked for; but some servants, on the other hand, are so careless, or so lazy, that rather than ask for what they ought to have, they will go on making any shift, and spoiling as many things as would pay for all they want ten times over; which is a great injustice to their employers, as they cannot always know what is wanting or worn out, unless told by the servant, under whose notice such things come every day, and often many times in the day. Let me exhort you then, my young friends, always to treat the property of your master and mistress with as much care as if it was your

own, and to inform them immediately, on all occasions, of any thing that may be likely to injure or endanger it.

If your knife-board be covered with leather, melt a sufficient quantity of mutton suet, and put it hot upon the leather with a piece of flannel; then take two pieces of soft Bath brick, and rub them one against the other over the leather till it is covered with the powder, which rub in, until no grease comes through when a knife is passed over the leather, which you will easily know by the knife keeping its polish bright and clean. If you have only a plain board, it will be enough to rub the Bath brick two or three times over it; for, if you put on too much at once, it will make the blades of your knives look rough and scratched. Let your board be neither too high nor too low, but of a proper height, so that you may move your hands and arms backward and forward with ease to yourself; it should be also set so that you may be a little on the stoop while cleaning your knives. Take a knife in each hand, holding them back to back; stand opposite the middle of the board, lay your knives flat upon it, and do not bear too hard upon them when you expand your arms, only just enough so to feel the board; bear rather harder in drawing your hands together, taking care, however, to keep the knives *flat* on the board; by this means you will find it easier to clean two knives at a time than only one, and you will be less liable to break

them; for, good knives being made of the best steel, will snap when pressed on too heavily; moreover, a knife that is lightly cleaned has a better polish than one which is pressed on hardly, and it is of course much more easily done. Many will say that they cannot clean two knives at once; or that they can get through them faster one by one: but I can assure them, from my own experience, that if they will only try it a few times in the way I recommend, they will find it not only much more expeditious, but much easier likewise.

Be particular in keeping a good edge on your knives. It is very disagreeable to see a lady or gentleman carving with a knife so blunt that it will scarcely cut; it is provoking to them, and disgraceful to the servant, whose duty it is to have his knives and forks in proper order, and who has the mortification, as he stands by, to see the dissatisfaction his neglect occasions. Carving-knives in particular ought to be kept sharp, which may easily be done by taking one in each hand, back to back, when cleaning, scarcely letting them touch the board when you expand your arms, but when drawing your hands together again, bearing a little hard on the edges of the knives; this will give them both a good edge and a fine polish, and is much better than sharpening them, as some do, with a steel, or blue whetstone, which gives them a scratched appearance.

Servants are often blamed because the points of

the knives are worn out before the other part ; but it is not their fault ; for, the points being most used, of course require the most cleaning, which causes them to grow thin, both at the back part as well as the edge. Nor is it always a servant's fault that the knives are notched ; the carver is often the occasion of it, by not hitting the joints well, but wrenching them apart with the knife, and trying to do that by *force*, which ought to be done only by *skill*. A good set of knives is however soon spoiled if neglected by a servant ; and as they are not only very expensive, but likewise things that are always narrowly looked at upon a table, they ought to be particularly attended to.

The best way to clean steel forks is to fill a small oyster-barrel, or something of that kind, with fine gravel, brickdust, or sand, mixed with a little hay or moss ; make it moderately damp, press it well down, and let it always be kept damp. By running the prongs of the steel forks a few times into this, all the stains on them will be removed ; then have a small thin stick shaped like a knife, with a leather round it, to polish between the prongs, and also the other parts, having first carefully brushed off the dust from them, as soon as you have taken them out of the tub. It often happens that a knife-board is spoiled by cleaning forks upon it, and likewise the backs of the knives : by putting the points of the forks on the board while polishing them, they are apt to stick in, and bring pieces out ; and by clean-

ing the backs of the knives on the edges of the board, notches are made in it which afterwards notch the edges of the knives when cleaning. To prevent this, have a piece of *old hat*, or leather, to put on the part of the board where you clean your forks and the backs of your knives. When you have done one side of a pair of knives, change them; that is, put that which you had in your right hand into your left, still taking care to keep them back to back; by this means there will be no danger of striking the edges against each other. After they are cleaned you must have a dry linen cloth to take the dust off the blades, and a damp one to take it off the handles, as it often sticks hard upon them if they have been greased or wetted. The trouble of two cloths is very trifling; spread the dry cloth open in your left hand, take hold of the knife with the damp cloth in your right, then draw it lightly through the left, and then again holding it by the blade in the left, wipe it with the right. Always turn the back of the knives towards the palm of the hand in wiping them; this will prevent you from cutting either yourself or the knife-cloths, both of which often happen through inattention and awkwardness. In wiping the forks, put the corner of the cloth between the prongs, to remove any dirt or dust that may not have been thoroughly brushed out; and if there should be silver ferules on the knives and forks, or silver handles, they must be rubbed with a piece of leather and plate-powder,

keeping the blades covered while the handles are cleaning, that they may not get soiled by the damp of your hands. If the handles be fluted, let them be brushed clean. You will find it a great saving of trouble always to wipe your knives and forks as soon as possible after they have been used; as, the longer they are left with grease and stains on them, the harder they will be to clean; particularly if they have been used for acids, or for salads, tarts, &c. Have then a jug of hot water, but not boiling, ready to put them into as soon as done with, and wipe them in the manner before directed. When your knife-board becomes round, or notched at the edges, by using, get it planed, or have a new one, as it is impossible to clean the knives properly if the edges of the board are not square. Let it be kept dry also, and choose your knife-bricks soft and free from knots. It now only remains to direct you how to keep your knives and forks in good condition when they are not in use, as they are things which are very soon spoiled. Rub the steel part with a flannel dipped in oil; wipe the oil off after a few hours, as there is often water in it; and moreover, if it runs upon the hafts, it turns them yellow, and will grow sticky and be hard to get off; or you may dust the blades and prongs with quick lime, finely pounded and kept in a muslin bag. Mutton suet, melted, is used by some, and bran by others; but bran is apt to attract the moisture from the air; and when you go to your box, thinking to take your

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knives out all clean and polished, you may have the mortification of finding them covered with rust; and when knives are once rusted it is difficult to keep them afterwards even for a short time without rusting; let them therefore be well oiled, and rubbed, and kept in a dry place till wanted. I have been thus particular with respect to the cleaning of knives and forks, because they are things from the appearance of which not only a master and mistress, but every visitor that sits down at table, form an opinion of the cleanliness and good management of the servant to whose care they are intrusted; and I therefore hope that you will always have them in such a state as may give satisfaction to your master, and be a credit to yourself.

TRIMMING AND CLEANING OF LAMPS.

LAMPS are now so much used in dining and drawing rooms, as well as in halls and on staircases, that it is a very important part of a butler's or footman's work to keep them clean, and enable them to give a good light. I have seen houses almost filled with the smoke from the lamps, and the stench of the oil; and all the glass parts clouded with dust and soot, through the cottons being left too long, or put too high up. This is a most disagreeable thing, enough to make the company cross or melancholy.

It is not always a servant's fault, however, that lamps do not burn well; for, unless good oil, and plenty of it, is allowed, no one can make them do so: but it is a servant's fault if they are dirty, or out of order. Where ladies or gentlemen are frequently changing their servants, the lamps are sure to be neglected. Every one who comes thinks they will last his time, and they are thus left month after month with the oil standing in them, till they are quite gummed up, and all the trimming in the world will not make them burn clear, when they are in such a state. Whenever, therefore, you go to a fresh place, always examine the lamps; if you find them out of order, and you are not able to put them right, speak to your employers, that they may be sent to a proper place, and made fit for using. If they only want cleaning, pour in boiling water, with a little pearl-ash, and shake it well: if the gummy part will not come away with this, scrape it carefully off, with a wooden or steel knife; then take the lamp to pieces as much as you can, and clean every part thoroughly. There are generally two or three small holes in the common brass lamps, to admit the air; you should be very particular in keeping them open with a pin, or a piece of wire, as otherwise the lamp will smoke, and not give a good light. The patent lamps are more difficult to clean and trim than the common ones. Take them entirely to pieces when you want to clean them, and use nothing but boiling water and

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pearl-ash; as sand, or any thing of that sort, will stick in them so fast, that you will not be able to get it out, and perhaps not to make the parts fit again, as a very little puts them out of order. When you have thoroughly washed the pan which holds the oil, wipe it quite dry with an old cloth, and put it upside down, near the fire, to take off all the damp. Let every other part be done the same. You will find twisting a little tow about with the water and pearl-ash, with a small stick, very useful in getting off the gummy part of the oil. Do not use sand for the outside of the lamp, any more than the inside; as it takes the lacker off the brass, and makes it look scratched. Flannel and soap are the best things to use. Be particular in cleaning the chimneys of the patent lamps; and also that part which receives the droppings of oil: for if they are not kept clean and free for the air to go through, the lamp will never burn well. Lamps for drawing-rooms and dining-rooms have often from two to six burners; you must be careful, after taking them to pieces, not to mismatch them, as that may cause you a great deal of confusion, when you are in a hurry. The way to avoid this is, to mark the different parts, by tying coloured threads, or any thing of that sort, to them. You must take your lamp to pieces all at once, or you cannot clean it properly, as every part ought to be wiped before being put together again, particularly if they are likely to stand some time before they are used. Keep your

cottons always clean and dry, as well as the stick that you put them on with. You should choose them of a fair thickness; not *loose*, but tight *woven*, firm, and cut even; get your oil also from tradesmen that you can depend on for letting you have it good, and do not get too much at once, as it loses its goodness by keeping. Cut your cottons even, and fill the lamps with oil when you trim them; but not so as to run over. When fresh cottons are put in, you must let the oil down, so that they may get well soaked, after which put up the part that keeps the oil up. This must be attended to. Have a tin pot with a long spout to put the oil in with, as without such an one you cannot pour it without spilling, and take care not to spill it over the brass part of the lamps in filling them. Clean the glass part with a damp sponge dipped in whitening, rub it well, but not hard, with a cloth or soft leather, and finish it with a clean linen cloth, or a silk handkerchief, which is much the best. If the brass part of the glass lamp in the hall want cleaning, use soap and flannel, but never sand or scouring paper, and let them all be dusted every day, before you light them. If your patent lamps be lighted up every evening, they should be emptied once a week; do not put the oil that comes from them into the jar with your best oil, but keep it separate to burn in the common lamps. The patent lamps require fresh cottons oftener than the common ones. In cold weather it is advisable to warm

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the oil, by putting the lamps near the hall fire, just before you light them; but be careful how you carry them about the house, for fear of spilling the oil. When you light them, do not raise the cotton up too quickly or high, so as to smoke or crack the glasses. In frosty weather in particular the glasses are very easily broken, by a sudden transition from cold to hot. Raise the cottons therefore gradually, and let the glass get warm by degrees. Use wax tapers, or matches without brimstone, for lighting them; but not paper; as it not only flies about and makes dirt, but likewise the burnt part of it will stick to the cotton, and make it burn uneven. If you have any doubt as to your lamps burning well, light them a little before they are wanted, or even the night before; for, if any disaster should occur, and you should not find it out till the company are on the point of making their appearance, it will cause you great confusion, and perhaps the breaking of some part of the lamps in your bustle; besides, as they are often hung over the dining table, and cannot be reached without steps, consider how disagreeable it would be to have to trim them afresh, at a moment above all others when you have the least time to spare.

If you should be puzzled how to manage any of the lamps, always ask, rather than run any risk by guessing about them; and if no one in the house can tell you, go to some place where lamps are sold, and there you can get proper instructions on the subject.

It sometimes happens that the links of the chain from which the different lamps may be suspended, come open, or the cords wear out, thus causing the lamps to fall: this you must guard against, by often inspecting them, and getting them repaired or replaced as occasion may require; which will be a mere trifle in point of expense; whilst, on the contrary, a handsome lamp falling on the ground, and perhaps hitting somebody on the head in its way, is a matter of no little cost, and may involve a serious degree of danger.—I will now briefly repeat my principal points of advice on this subject. Keep your lamps clean, and the glasses of them bright. Do not let the oil stand long in them, but empty them once a week, and wipe them dry. Have good oil, use plenty of it, and keep both it and the cottons clean, and in a dry place. You will then, I doubt not, have the pleasure of always seeing your lamps burn beautifully bright and clear, which not only gives a noble appearance to a house, but makes every thing in it look cheerful and agreeable.

CLEANING PLATE

Is another part of the work of a footman and butler, which requires particular attention. Many are the ways and means of doing it used by different

persons, and every one thinks his own the best. Some, however, have much injured the plate intrusted to their care, by making experiments of different kinds upon it; I shall therefore give you directions both for cleaning it, and for the plate-powder, which it is desirable to clean it with.

In the first place, the plate ought to be free from grease, it must therefore be washed in boiling water, and, if it have rough edges, well brushed before you begin to clean it; keep a separate brush for this purpose, and if your other brushes get accidentally greased, wash them well also, or your plate will never look bright. You must exert your own judgment in choosing your brushes for size, according to the pattern and form of your plate; if too small, they will not clean it so easily and well; if too large, they will not go into the crevices, and may run the risk of breaking it, or injuring the workmanship. Your leathers should be soft and thick, the thicker the better; your sponge must be soft, and well soaked in water before you use it, that you may cleanse it carefully from every particle of gravel or sand; as a considerable portion of both is often found in sponges, and if one of this kind be incautiously used, you will find your plate terribly disfigured by scratches, which you will not be able to get out. You may use your plate-powder or whitening, either wet or dry; if wet, do not put it on too much plate at once, for, if you let it dry on the plate, you will not be able

to make it look well; rub it, if plain, with your bare hand; small articles, such as spoons and forks, you can do between your finger and thumb; if you prefer a leather, keep one for the purpose, but nothing is so good as the hand. The longer plate is rubbed the better it will look; when you think it is rubbed enough, brush the whitening or powder from out of the crevices and crests of the plate, and from between the prongs of the forks, very carefully. Do not take more than one spoon or fork at a time in your hand, for, if you do, they will rub against each other, and get full of small scratches; neither when you are cleaning them, or at any other time, put them across one another, as the less they are moved or shaken together, the better they will look. Be careful also not to rub the salt and tea spoons, and other small articles, too hard, lest you should break, or at least bend them. Keep a clean leather to finish rubbing your plate with, after it is brushed, and let it be dusted with a linen cloth, before it is put upon the table.

Silver dishes, salvers, waiters, bottle-stands, ice-pails, and things of that kind, are difficult to clean, as there is generally a great deal of rough ornamental work in some parts of them, whilst other parts are quite plain; consequently it requires judgment to treat them properly, as the brushes that will do for one part will not do for another. The parts which are rough, or what is called *frosted*, must be cleaned with the hardest brushes; but if

the same should be applied to the plain parts around, it would scratch them, therefore, for those, you must use your soft brushes. The coat of arms, crest, or any other design not being indented so deeply, or raised so much as the edges, do not require so hard a brush, but neither can you, when you put the whitening or powder on, rub it with your hand, or the leather; the best way is to begin to brush it when wetted, with a soft brush, and finish it with a hard one; and if this does not bring the whitening clean out of the crevices, brush it with a little hot water and soap, then let it be well dried, and a little powder from a muslin bag shaken over it and brushed clean off.

Dry powder used with sweet oil makes the hinges look beautiful; but this is so much trouble, that I would not advise you to attempt using it, especially with large things, unless you have abundance of time at your disposal: your brushes also must be well washed afterwards, or they will never be fit for any thing else. The best way to use it is to put the oil on the plate, with a piece of flannel; then to shake the powder over it, and rub it with your bare hand till the oil is cleaned off; the plate will then look extremely well, and last bright a long time. Plated articles require even more care than silver ones: they should be cleaned with soft brushes, not too often, and never with any thing but plate-powder, not even whitening 'by itself; do not wet them more than you can

help, or they will tarnish; nor brush them more than is necessary, or the silver will come off: the best thing for them is spirits of wine, or oil, as I have just directed; and take care that no plated articles remain long dirty or damp, for, if they do, they will rust, in case they are plated on steel, and canker, if plated on copper. If they have been used for acids, or if salt be suffered to remain long upon them, you will find it almost impossible to clean them from the stains, without rubbing off the silver, which is generally very thinly coated on them.

You will find a small tooth-brush a very useful size among your brushes, for the narrow parts of your plate, such as toast racks, the legs of casters, and things of that kind, where a larger might only break or damage them. Wash your brushes after your plate is cleaned, with warm water and soap; do them quickly, and then lay them to dry with the wooden side uppermost, as that takes the most drying, and the bristles are apt to come out if the wood remains long wet.—I have now, my friends, given you such directions as will, I trust, enable you to lay your plate beside your knives and forks, in a manner equally creditable to you, and therefore I hope you will attend to them, as you may depend on it, you will find your account in so doing.

CANDLESTICKS.

IN cleaning silver and plated candlesticks, care must be taken that they are not scratched in getting off the wax or grease, particularly the wax; therefore never use a knife for that purpose, nor hold them before the fire to melt the wax or grease, as in general the hollow part of the candlesticks, towards the bottom, is filled with a composition that will melt if made too hot: by pouring boiling water on them you will take all the grease off without injury, if wiped directly with an old cloth, and this will save your brushes from being greased, which is too often the case; indeed, you will find it the best way to keep a brush and leather solely for this purpose: let them in other respects be cleaned like the rest of the plate.

Japanned bed-room candlesticks are often spoiled through not knowing how to do them properly; therefore never hold them near the fire, or scrape them with a knife, or put water quite boiling upon them, as this will take off, or crack the varnish; the best way is to pour water hot enough on them just to melt the grease, then wipe them with a cloth, and if they look smeary sprinkle a little whitening, or flour, which is better, upon them, and rub it clean off. It is very seldom that wax candles are put into those japanned sticks to burn, because you cannot get wax off, if dropped on them, without taking off the varnish. If any of the bed-

room candlesticks have a glass, which some have, get the grease off with hot water as before directed, but do not use it boiling, as this might crack the glass; a little wet whitening put on, and then rubbed off with a cloth, will remove any smear or dulness. Be very particular in cleaning the patent snuffers, as they go with a spring, and are easily broken; the part which shuts up the snuff of the candles, has in general a small hole in it, where you can put a pin to keep it open while you clean it; be sure to have them well cleaned, that the snuff may not drop about when you use them. The extinguishers likewise must be well cleaned in the inside, and be put ready with the snuffers, that the candlesticks may not be taken up without them.

Always have candles set up in the morning ready, particularly the hand candlesticks, as they may be wanted to seal a letter with in the course of the day; the others also ought to be ready, for, if they should be wanted in a hurry, you will most likely break the candles in putting them in; besides the disagreeableness of keeping your master or mistress waiting, and throwing yourself into confusion. If the sockets of the candlesticks be too large for the candles, take a piece of paper to put round the end, but do not let it be seen above the nozzle of the candlestick. Be particular in putting them in straight, and having your hands clean, that you may not dirty them. Put the finger and thumb of your right hand at the top of the candle,

and press it down into the socket, observing to keep the candle upright. Always light the candles to burn off the cotton, before you set them up, but leave the ends long enough to be lighted with ease again, when they are wanted. If you have any candlesticks with several branches, you must be very particular in having the candles firm and upright in them, and, if they be too big for the sockets, scrape them carefully, so that you can put them far enough in, not to endanger their falling out when moving the candlestick: let this rule be observed in all cases.

If there should be small china or spar candlesticks kept in the drawing-room for sealing letters, which is often the case, a small wax candle or taper is put into them: if the sockets are too long, as they often are, cut a cork to fit the socket, make a sufficient hole in it to receive the candle or taper, and let a little paper be pasted on the cork, which will make it look neat, and the candle will be kept firmly in. When these candlesticks get dirty, have some hot water to take off the grease. Be very particular in handling those that are made of spar, china, or rice paste, as they are easily broken; never put them into boiling water, as it may crack or melt them, nor press the candles tight into them, for fear of breaking them.

Be careful to keep your candles clean; for this you should have a drawer or box with a par-

tition, so that the snuffs and scrapings may be in one part, and the pieces of candle in the other. Always scrape the pieces before you put them into the drawer or box, then they will be ready for use. If the candles have guttered down, you should take off the wax or tallow with a smooth-edged knife, but never use one with a notched edge, as it will scratch them. If the wax candles should get dirty at any time, or turn yellow, rub them with a piece of flannel, dipped in spirits of wine, which will clean them, and make them look well. Always keep the whole candles by themselves, and let the pieces be scraped, and put into a drawer or box wrapped up in paper, which will keep them from getting dirty, likewise the snuffs from being broken off too short, which makes them difficult to light, and causes them to gutter as soon as they are lighted.

CLEANING FURNITURE.

ANOTHER branch of a man-servant's business is to attend to the cleaning of the tables, sideboard, and mahogany chairs, also trays, or whatever else of mahogany may be used in the parlour or drawing-rooms. You will find, my young friends, that great care is necessary to clean furniture, and make it look well. If mahogany has been cleaned with a mixture of a dark colour, and the furniture has be-

come old, it will be impossible to make it look light coloured, unless it be planed; this is not easily done; therefore when it is of a light colour and is to be kept so, you must be very particular in what mixture you put on it, as none which is of a dark colour should be put on mahogany which is intended to be kept a light colour. If you have two sorts of mahogany, that is, light and dark, you should have two sorts of paste, or oil, to do them with; but if the dark mahogany be as dark as it is wanted, the paste or oil which is used for the light will do for the dark, as the polish will not be affected by its colour; it may, therefore, in such case be used for both, without keeping two sorts.

Keep your paste or oil in a proper can or jar, that you may not run any risk of upsetting it, when you are using it. Whether you use oil or paste, you must have two pieces of woollen cloth, one for rubbing it on, the other for rubbing it dry and polishing; you must likewise have an old linen cloth to finish with, which you should keep for this use only, and not dirty it with any thing else: have a piece of smooth soft cork to rub out the stains with, and use a brush, if the paste be hard, as you will not be able to put it on with a woollen cloth, if it is very stiff. Always dust the table well before the oil or paste is put on; and if it should be stained with any thing, rub it with a damp sponge, and then with a dry cloth. If the stain does not disappear, rub it well with the cork or a brush;

but let it be rubbed the way the wood grows, for if you rub it cross-grained you will scratch it. Be careful to keep the cork and brush free from *dust* and *dirt*. When you have cleaned the dust off, and got the stains out, put on your oil or paste, but not too much at a time; rub it well into the wood; if you use oil, be as quick as you possibly can, in rubbing it over the table, and then polish it with another woollen cloth. If you use wax, put a little bit on the woollen cloth with your finger, or a small stick; rub it well with this till the table looks of a high polish, then have another cloth to finish it with. If you use paste and oil to different furniture, you must have different cloths to rub it with; do not use one for the other, as it will not answer to do so. Be very careful to have the edges of the tables well cleaned, and the oil and wax well rubbed off; if this be not attended to, the ladies and gentlemen will get their clothes dirtied, when sitting near the table.

It perhaps will be necessary to wash the tables sometimes; as, where too much wax, or oil, has been put on, and not well rubbed off, the dust will settle, and you will find it impossible to get it off without. In such cases they must be washed all over with a sponge or flannel dipped in hot beer; then rub them dry as quickly as possible with a linen cloth, and put the oil or paste on, as before directed, rubbing it well in, as they will require more rubbing after washing, but they will look of a lighter

colour, and a higher polish than they did before: never use the beer boiling hot, or leave it on too long.

Sideboards and cellarets frequently have brass rods, or ornaments of brass about them, which must be cleaned also: this ought to be done before the mahogany is cleaned, and in doing it great care must be taken that you do not dirty the mahogany. If there be any fly dirt on the brass, take it off with a piece of flannel well soaped, then polish it with the leather you clean your plate with, but do not rub it on the mahogany. If the brass which is on the cellaret has got the lacker worn off, you must polish it with a bit of leather and brick-dust, the same as you do the steel forks; be very careful not to rub the brick-dust into the wood; wrap the leather up in a small compass when you clean it, this will keep the brick-dust from flying about the furniture. When you have done the brass, you must be careful that you do not dirty it with the oil, or paste, you may use in cleaning the mahogany.

The furniture which is not in constant use will not require to be oiled as often as that which is; once a week will be quite enough; oftener will do it harm rather than good; it ought, however, to be dusted every day and well rubbed; if it be kept covered with green cloth, it will not want so much rubbing. Tables which are used daily must be well rubbed every morning, and great care should

be taken to remove all spots from them, particularly *ink*: this you can do very easily if it is not left to dry in a great while, by putting a little salt of lemons on the spots of ink, then have the end of a cloth just dipped into hot water, and rub the salt of lemons on with your finger; this will remove them directly. If you use oil for tables, never let it stand on long, nor put much on at a time, as you will find, if you do, that the damp will rise when hot dishes are put on, or any thing else which is hot. There is less water in wax than in oil, therefore wax is preferable to oil on this account, as you will find it very disagreeable to have much damp to wipe off the table, when the company is seated round it; which you will find must be done, or else it will look dull and clouded after the hot dishes are taken off; and it is a sad appearance when one part is of a high polish, and the other looks dull and smeary.

When you clean the tables or chairs, be careful to remove them into the middle of the room, or at a distance from the wall, or any thing which they may stand near, as in many places where I have been, I have seen the walls where the tables and sideboard have stood, smeared with the mixture the furniture has been cleaned with; this has not only a slovenly appearance, but likewise disfigures the wall. If the sideboard or side-table is fixed to the wall, you must be the more careful in cleaning

it, and roll up your woollen cloth, or whatever you rub it with, tight in your hand, and into a small compass.

LOOKING-GLASSES, MIRRORS, &c.

LOOKING-GLASSES and mirrors generally come under the care of a man-servant ; and as they are among the most costly articles of furniture in a gentleman's house, it is of the utmost importance that you should learn to clean them without risk of breaking the plates, or injuring the gilt frames. If they should be hung so high that you cannot conveniently reach them, have a pair of steps to stand upon ; but mind that the steps themselves stand steady, or get some person to hold them ; for, if you have not firm footing whilst you clean the glass, you will, almost without perceiving it, lean on it for support ; and if it be not fixed quite even, and firm in the frame, it will break with your leaning upon it. When you find yourself in a safe and proper position for beginning to clean the glass, take a piece of soft sponge well washed and cleaned from every thing gritty, just dip it into water, and squeeze it out again, and then dip it into some spirits of wine or any other spirits ; rub it over the glass ; then dust it over with some powder blue, or whitening sifted through muslin

rub it lightly and quickly off again, with a cloth: then take a clean cloth, and rub it well again, and finish by rubbing it with a silk handkerchief.

If the glass should be very large, clean one half or side at a time, as otherwise the spirits of wine will dry before you can get it rubbed off, and the glass will look smeary; therefore only wet just as much at once as you can rub quickly; for the smoke of the lamps or candles often leaves a kind of oiliness on the glass, which you will find extremely difficult to get off.

If the frames are not varnished, the greatest attention is necessary to keep them quite dry, so as not to touch them with the sponge, or with any thing damp, as this will discolour or take off the gilding. To clean the frames, take a little cotton wool, that is, *raw* cotton in the state of wool, and rub the frames with it, as this will take off all the dust and dirt without injury to them; but never use a cloth, as that will hurt the gilding. If the frames are well varnished, you may rub them with spirits of wine, which will take all spots out of them, and give them as fine a polish as though they were just varnished. Varnished doors may be done in the same manner, as it will take off all the dulness from the varnish. Frames which are not varnished ought not to be wetted with any thing, only rubbed with soft cotton wool; and pictures which are not varnished should be rubbed lightly with this cotton wool, or brushed with a feather brush. Never,

therefore, use any cloth to *frames*, or *drawings*, or unvarnished oil paintings, when you clean and dust them.

When you cover up the glasses or pictures in summer, which is in general done, you must be very careful not to injure the walls in so doing, which is too often the case; therefore put a small slip of paper between the wall and the frame, that you may pin the paper to it, which you have to cover them with, without sticking pins to disfigure the wall or tear the paper. If the drawing-room curtains are to be covered up, when the family goes out of town, and the things that they are covered with are old sheets, table-linen, or any thing which is heavy, this of course will pull them out of their proper shape; to prevent which, have some strong paper pasted together as nearly to the shape of the curtains as possible; let this be put in the under part of the curtains and pinned to them, then let the cloths which are to cover them be fastened to the top or railing of the curtains and pinned to this paper in the inside, that is, the under part of it; this will keep them in their proper shape and free from dust. But always let them be well brushed, and folded properly, before they are covered up.

Packing up glass or china in hampers or boxes requires attention; for, if not done carefully, they most likely will get broken, therefore always have some soft straw or hay to pack them in; and if they have to go a long way, and are heavy, the

hay or straw should be a little damp, which will keep them from slipping about; of course the largest and heaviest things will always be put undermost, in the box, or hamper. Let there be plenty of straw, and pack the things tight; but never attempt to pack up glass or china which is of much consequence, till you have had an opportunity of seeing it done by some person used to the job, particularly if it is to go a long distance. The expense will be but trifling to have a person to do it who understands it, and the loss may be great if things of such value are packed up in an improper manner; therefore never deceive any lady or gentleman in saying you can do it, if you cannot do it as it ought to be done.

BRUSHING THE CLOTHES.

IN cleaning both your master's clothes and your own, care and attention are necessary to do them well, and so as not to injure them. You must have a wooden horse, which is made for that purpose, to put the clothes on, and a small cane, or stick free from knots, to beat the dust out of them; also a board or table long enough for them to be put the whole length upon, when you brush them. You must have two brushes, one an hard bristle one, the other soft; the hardest you must use for the great

coats, and only for the others when they are spotted with dirt. Fine cloth coats should never be brushed with too hard a brush, as this will take off the nap, and make them look bare in a very little time; neither can you brush fine cloth as clean with a hard brush as you can with a soft one, for in hard brushes the bristles are thinner than they are in soft; the hard one will therefore leave the small lint and dust on, when the thicker and softer will take it off, and not injure the nap of the cloth. I have found such a brush as is used to shine boots and shoes with, the best, as in those the bristles are thicker, and of a proper hardness to brush the cloth coats with, particularly the superfine *blue* and *black* coats. The brush will be better, if it has been used and worn down a little.—Be careful in the choice of your stick or cane; do not have it too large, and be particular that you do not hit too hard, to knock holes in the coat, which is easily done if the cane be too large, or if you strike against the buttons; you must always be careful not to hit them, for it will scratch, if not break, them, therefore a small hand-whip is the best to beat with.

If a coat be wet, and spotted with dirt, let it be got quite dry before you attempt to brush it; then rub out the spots of dirt between your hands, but do not rumple it in so doing; if it want beating, do it as before directed; then put the coat at its full length on a board, let the collar be towards the left hand, the brush in the right; brush the

back of the collar first, between the two shoulders next, and then the sleeves; let the furthest lapel and arm be brushed first, and then the skirt, observing to brush the cloth the same way that the nap goes, which is towards the skirts of the coat. When one side is done, then do the other; when both are properly done, fold them together, then brush the inside, and last of all the collar. When finished, let it be put into its proper place, at its full length, if the wardrobe will admit it so. There is no occasion to bear hard on the brush, as by using it quickly and softly the lint and dust will come off with great ease.

As some wardrobes will not admit of the coats at full length, and as they must often be packed up into a small compass for travelling, you must learn to fold them so that they may not be creased and rumpled, as that makes the handsomest coat look shabby on a gentleman's back. To avoid this, let the coat be placed as before directed; let the collar be straight, then brush the back part of it first, then between the shoulders and under parts of the arms and cuffs, then the top; when done, let it be turned up toward the collar, so that the crease be just at the elbow; let the lapel be brushed next, and turned smoothly back on the arm and sleeve; then brush the skirt and turn it over the lapel, so that the end of the skirt will reach to the collar, and the crease or folding will be just where the skirts part, at the bottom of the waist. When you

have done this side, do the other the same way ; when both are done, turn the collar towards the right hand, and brush the inside which will then be the outside. When done, fold one skirt over the other, observing to let the fold be in the middle of the collar ; let the collar be brushed the last, and always be kept straight when brushing, and particularly so when you fold the coat. If you attend to the way which I have pointed out, you will find the coats may be packed up into a narrow compass for travelling, without rumpling or creasing.

The waistcoats and small clothes are easily done ; but observe, the less they are folded, and the more smoothly they are done, the better. If there are separate drawers in the wardrobe for each of the things, let them be kept separate, and put in their proper places as soon as they are brushed. In general gentlemen have drawers or presses for their gaiters, coats, waistcoats, pantaloons, and small clothes, with pegs to hang the boots and shoes on. Take notice, when once shown how they are kept, that you always put them in the same place as soon as cleaned, that the gentleman may know where to find them when wanted ; as it may so happen that you may be out of the way, when he may wish to change his dress. There should be a brown Holland cloth to cover the coats, to keep the dust from them.

Coats often get greased, and will show the marks if not got out soon. Take off the grease with your

nail, or, if you cannot do it so, have a hot iron with some thick brown paper; lay the paper on the part where the grease is, then put the iron, or the end of it, just upon the spot; if the grease comes through the paper, put on another piece, till you find it does not soil the paper; but if you think that it is not all out, wrap a little bit of cloth or flannel round your finger, dip it into some spirits of wine, and rub the grease spot: this will take it entirely out, if you do it while it is hot. Be very particular not to have the iron scorching hot, so as to change the colour of the cloth, which it will do, if you are not careful. You may easily know if the iron be too hot by putting it on a piece of paper, if it turn the paper brown, or scorch it in the least, it is too hot.

Never apply fuller's earth to any dark-coloured cloth, as it will take the colour out; but for drab cloth, fuller's earth is the best, as the hot iron is apt to turn the light-coloured cloth yellow. There are various shades of light-coloured cloth; you must prepare the fuller's earth accordingly: if it be too light, you may put some rotten-stone to make it a darker colour, but if not light enough put some pipe-clay to it; let the fuller's earth be well dried before you use it, as it will not easily dissolve without; when you want it, pour boiling water on it, and let it be put on the cloth while hot, and rubbed into the place where the grease is, then put it before the fire to dry: if there should be candle-grease or wax on

the coats, always apply the hot iron with the paper, before you put the fuller's earth on. If at any time the colour of the cloth should be changed, if it is not scorched, the air will take it out, when it is exposed a little while.

White coats may be easily cleaned, if you pay attention to the following directions: To clean them *dry*, you must have some pounded pipe-clay and whitening mixed together; let this be put into a piece of flannel, or a piece of white cloth, which is much the best; have some bran to put on the coat, then rub it well with the cloth which has the pipe-clay in it; this will clean it very soon: the coat must be put on a table, or board, to do it with the whitening. If the coat be trimmed with red, you must be careful not to dirty it with the mixture you clean the white with. If the white is to be cleaned *wet*, which it will require in town, if worn much, as the smoke makes it very dirty, take some pipe-clay and whitening pounded together, and a little stone blue; let this be mixed together with some small beer or vinegar, dip a brush into the mixture, and brush it well into the cloth, the same way that the nap goes; it will then look smooth when dry: you may put a little fuller's earth in, with the pipe-clay and whitening, which will make it clean better. If the coat collar and cuffs be red, you must be very particular not to touch the red with this wet mixture, as it will take out all the colour; or if any grease should get on the red cloth, you must not

use fuller's earth, or any thing of that kind, to take it out with; as this remedy will be worse than the disease, for it will be sure to discharge all the colour; the grease must be taken out with the hot iron as before directed, but there will always be a mark left on scarlet cloth, if it is only wetted with clean water; therefore let it be done this way rather than to wet it at all. When the coat is quite dry, you must rub it well to get out the whitening, and likewise you will find it necessary to beat it, to get out the dust. White coats at all times want beating oftener than any other; once a week is enough for others, unless in the summer-time, when it is dusty, or the gentleman wears powder; as too much beating only knocks holes in them, and wears them out, particularly if hit too hard, and it also knocks off the buttons. The wet mixture, if properly done, will make the white coats look the best, but always have a ball of pipe-clay by you, to rub on when they get a little dirty, then with a rather hard brush you may make them look tidy directly; but the chief point is in wearing, as some will keep them clean much longer than others.

If at any time you should get paint on the coats, you should always have spirits of wine, or spirits of turpentine, ready; this with a piece of flannel or cloth will take it off without much trouble, if not left to get quite dry before you rub it. If you should ever get your hands painted, take a little butter, or any kind of grease, to rub them with;

this will soon take it off with washing. Let the plated buttons be cleaned with a damp sponge dipped into plate-powder, and rubbed on; for doing these, you should have a thin board, with a slit in it, made for this purpose; which will prevent you from dirtying the coat in cleaning the buttons, and you will be able to do them better also. Always brush both your master's clothes and your own as soon as you possibly can, and never let them lie about in the dust. Those that are not in use every day should likewise always be brushed and put ready, in case you should want them in a hurry, which is often the case in gentlemen's service.

HATS.

HATS require great care, or they will soon look shabby. Have a soft camel hair brush to brush them with, this will keep the fur smooth without scratching it off; also have a stick for each hat to keep it in its proper shape, especially if the hat has got wet; put the stick in as soon as the hat is taken off, and when dry put it into a hat-box, particularly if not in constant use, as the air and dust soon turn hats brown. If at any time your hat should get very wet, you must handle it as lightly as possible, or else you will spoil it; wipe it as dry as you can with a cloth, or silk handkerchief,

then brush it with the soft brush, observing to do it the same way as the fur lay before it was wetted, but never use a hard bristle brush to do it while wet; for, if you do, you will surely spoil it. When the hat gets nearly dry you may use the brush which you have to shine your shoes with, or if the fur sticks so close when almost dry, that you cannot get it loose with the soft brushes, then use the hard ones; but if the fur still sticks, you must damp it a little with a sponge dipped in *beer*, or *vinegar*; then brush it with the hard brush till dry. Some persons are so foolish as to advise you not to attempt to touch a hat when it has got wet, till quite dry. If this is right, hat-makers must be wrong; as they first damp them, and then brush them till they are dry, which keeps them smooth; but be careful not to crack or break the felt of the hat when wet, which is easily done if you do not handle them lightly, and be sure to put the stick in afterwards, to keep it in its proper shape.

GLOVES.

THE gloves that gentlemen wear are in general of doe or buck skin, such as will wash and clean: if they are white or yellow, they often want washing, and if attention is not paid in doing it, they are soon spoiled. Wash the gloves in soap and water till

you have got out the dirt; then stretch them on wooden hands if you have them; if not, pull them out in their proper shape; never *wring* them, as that puts them out of form, and makes them shrink; but put them one upon another and *press* the water out of them; then rub a proper mixture, for which you will find receipts in the Appendix, over the outside of the gloves; be very particular to rub it between the fingers, indeed over every part of them, or else they will not look well; you must let them dry *gradually*, not too near the fire, or in too hot a sun: this will make them shrink so that you will not be able to put them on: when they are about half dry you should rub them well, and stretch them out, to keep them from shrinking and to make them soft; if you let them get quite dry before you rub them, they will be hard and stiff, and be likely to tear in putting on: when you have well rubbed and dried them, take a small cane and beat them, then brush them; when this is done, have an iron rather warm, and iron them, with a piece of paper over them, to keep them from getting soiled; if you iron them with care, you will make them look like new ones; but if you put the iron on them too hot, it will spoil them, as leather very soon scorches and shrinks up.

THE GENTLEMAN'S DRESSING-ROOM.

IN waiting on a gentleman, the setting out of his dressing-room forms no small part of a man-servant's business; especially where the gentleman dresses often, and is particular in his things, and the way in which he likes them to be put.

In the first place, see that the room be well dusted, and all the slops emptied, and a fire lighted, when the weather is cold. Then lay the tooth-brushes, hair-brushes, &c. ready; let the wash-hand stand be open, with a jug of clean water in it; also set the razor-strop, with a piece of paper, or a small linen cloth, to wipe the razor on; let the combs, towels, and whatever the gentleman uses in dressing, be ready against he gets up; have hot water ready for shaving; if there be a fire in the room, you can put it by the side, if not, you must keep it down stairs till called for; be careful to have it in readiness. Be very particular to have all the clothes brushed ready and laid in their proper places; if the gentleman gets up soon in the morning, you perhaps may find it necessary to have some of his things brushed and ready over-night; at least those which he wears in the morning should be done and put ready. Take great care to have the *shirts, waistcoats, drawers, stockings*, or whatever is washed, well aired before you lay them out for the gentleman to put on; as it too often happens

that things are sent home from the washerwomen very damp. You should have about a yard and a half of brown holland to wrap the coat, waistcoat, and small clothes in; this will keep them clean and free from dust; spread open the cloth, put the clothes in the middle, and turn up the two sides over them; by doing so, they will be ready for the gentleman, without his having the trouble of taking them out of the drawers, or their getting dusty: if the gentleman wears powder, a wrapper of this kind is doubly necessary. Before you leave the dressing-room take a view round, to see if all the things are put in readiness, calling them over in your mind,—such as shirts, stockings, drawers, cravat, pocket-handkerchief, coat, waistcoat, small clothes, gaiters, shoes or boots, hat, gloves, &c.; and when once shown the way in which the things are to be put, always do them in future in the same manner, unless ordered to the contrary.

When the gentleman has done dressing and left his room, take the first opportunity of setting it right; let the night-things be carefully folded up and put by for night; put every thing which has been used in its proper place again; let the razor be wiped dry with a soft rag before you put it away, or else it will rust; and wipe it with care lest you should notch the edge of it; wash the hair-brushes and combs when dirty with a little warm water and soap; take a cloth and *wipe* them as dry as you possibly can; then put them a little distance from

the fire to dry, with the bristles downwards; when thoroughly dry put them into their proper places; never let them get very dirty. Let the tooth-brushes and every thing used at the toilette table be put into their places, clean, and ready against they are wanted again. Let the towels be hung to dry, and clean ones laid ready; the wash-hand basin be wiped out dry, the jug filled up with clean water, and something put over the top to keep the dust from it.

If at any time the gentleman comes home wet, be as quick as you possibly can in getting the dry things ready, that he may be able to change his dress immediately. Let the clean things be well aired, and the wet ones taken to dry; if into the kitchen, be careful that they do not get greased, or dirty, in so doing; do not put them too near the fire, lest they should be scorched: if the coat be new, and a little wet, take a sponge, or brush, and brush it the way the nap goes, then it will be smooth when dried, and will not look spotted: a silk handkerchief is a good thing to wipe cloth with, when spotted with drops of wet. If the boots or shoes are very wet, do not put them too near the fire, but let them dry gradually; they should be quite dry before you put the blacking on. Let the hat be done as before directed, the fur softly brushed smooth, with a stick to keep it in its proper shape, and put it to dry where the dust will not settle on it.

As some gentlemen change their dress twice or thrice a day; if you know the time, and what they mean to put on, have the things ready accordingly; but always adjust the room, and put the things in their proper places, every time after they are used. Let the water-jug be washed out, and dried, once or twice a week; otherwise the water will become impure, from the dregs sticking to the sides and bottom, and not be fit to wash in; if there be a glass water-decanter, look under the article *Decan-
ters* to see how to clean it.

If you have to send the gentleman's linen to the wash, you must be careful in setting it down; have a small book for that purpose, and likewise note whether the things you send be new or old, as it too often happens that they get changed, or sent home short of the number; therefore always look them over as soon as they come home; when travelling, in particular, look them over before you pay for them, to see if there is any thing missing; and do it while the person is waiting, as you will have no time to be running about after them, when you are perhaps just going to leave the place; nor can you send back for them from a distance, therefore see that they come home right, and in good time, ready for packing. If you have the putting the gentleman's linen out, for him to wear, let it be so managed as to have it worn *regularly*, unless he orders to the contrary. If the linen feels damp when it comes home, let it be well aired be-

fore you put it away. I shall only add on this point, that whenever you find any of the things displaced, put them in order, and if they should want mending, have them done immediately, or mention it to the gentleman.

PANTRY, &c. &c.

THE pantry is the place where the butler and footman, in general, do the greatest part of their work, such as brushing their clothes, and cleaning plate, &c. &c. Here the glasses, tea-things, and various other things, are kept for the use of the family, and to be convenient to the servant; I shall therefore give you directions how to keep it clean, and properly to time your work *in it*, so that you may not dirty one thing while cleaning another; for it is a disgrace to a servant to have his pantry dirty and in confusion, so that he cannot put a thing out of his hand without running a risk of its being knocked down through the confusion of things lying about. Never do any more dirty work in the pantry than you can help; the knives, steel forks, boots, shoes, beating the coats, or any other thing which is very dirty, should not be done in it; as it is evident that the place where such things are done cannot be a proper one for the tea-things, glasses, table-linen, or whatever may be used in the eating and drinking

way, unless the dirty work be done first, and the pantry swept and dusted clean, before the other things are set about.

If you have no other place than the pantry to brush your clothes in, they ought to be done the first thing, and put into the drawers or press to keep them from the dust; then clean your knives, forks, plate, and candlesticks, or any thing which makes much dust or dirt; let these be done before you begin to get the breakfast-things ready; but if the family breakfast before you can do this, put your things ready and cover them over with a cloth, then do your dirty work as quick as possible. That you may have the pantry clean, against they come down again, take a broom and sweep it, then dust it, and scour the boards, or dresser, with a scouring brush, or a piece of flannel and soap, this will not take you many minutes in doing, and will give you more room to do your work in; as, when the pantry is clean, you can put any thing out of your hand, in a hurry, without fear of dirtying it; besides, it is a shameful sight to see the pantry all on a litter, and covered with dust and dirt.

You should have a wooden bowl, or tub, to wash the tea-things in, particularly the breakfast-things; for, as there are plates, egg-cups, &c. with them, the slop-basin is not large enough to wash them in properly; besides, it often gets broken by so doing. This tub, or bowl, should be kept for this purpose alone. It will be necessary to have

another to wash the glasses in; as that which is used for the tea-things is apt to get greasy, from the butter, cream, &c. sticking to its sides; and if the glasses be washed in the same, it most likely will make them look greasy also. Never take either of them to wash your hands in. Have a sponge to sponge the water off the board in the pantry, or any other place, so as not to use the cloths to do it with, as they are often spoiled, through being rolled up, and put into the drawer without drying; by doing so they soon get mildewed. There should be a small loop to each cloth to hang it up by; if not, when used, always spread it open on something to dry. You should have a sufficiency of cloths for the glasses, tea-things, knives, and other things; as there are, or ought to be, cloths separate or exclusively for each thing you have to use them with: for instance, you would not wipe knives with the cloth which you have to clean the lamps with, nor take the cloth which you use for rubbing and cleaning the furniture, to wipe the tea-things with; nor should you use the cloth which you wipe the tea-things with, to wipe the glasses with, as it will make them look greasy, from causes already explained; therefore use each cloth for its own proper purpose, and not for any other: let them be kept separate, this will prevent mistake; and if you have not a sufficient number for use, always speak to the master or mistress for more, as they cannot know unless they are told; and never make your glass or

tea cloths very dirty, particularly the glass cloths. Keep your clean cloths in a drawer by themselves, and the dirty ones in another, observing to let them be dry first.

In washing tea-things, have your water boiling hot, or nearly so; let there be a sufficiency in the bowl, so that you can put them under water; have your cloth in your left hand, then with the right immerge the cup or saucer into it, and wipe it directly with the cloth; by having the cloth open in the left hand, and wiping it dry with the right, you will find it will not want hard wiping, if the water be quite hot: do not turn them up to dry, as the cook does with her plates; let them be wiped immediately, and the breakfast plates the same. Let the silver tea-spoons and forks, if used, be washed also. The tea-pot you must be very particular in wiping, so that none of the tea-leaves shall be left in the pot: if it be silver, let the inside be wiped dry, and handle it lightly, as the handle is easily broken off: if the spout of the tea-pot gets furred up, have a small piece of wire or wood to push up and down it, but be careful not to break the grate of it in so doing; this will want cleaning often: if the tea-pot be not in constant use, let it be wiped dry and the lid left open, or filled full of clean paper, or otherwise it will soon get musty. If there is a cut glass basin for the butter, or a glass cream-jug, you must wash them with hot water, but not boiling, as this will crack

them. You must be very cautious in wiping the glass jugs, as the handles easily come off, as likewise do the handles of the tea-cups.

TEA-TRAYS.

In cleaning tea-trays you must not pour boiling water on them, particularly on paper or japanned ones, as it will make the varnish crack and peel off, and so spoil the look of them; therefore have a sponge wetted with hot water, and a little soap, if the tray be very dirty, then rub it with a cloth; if it look smeary, dust a little flour on, then rub it with a dry cloth. If the paper tray gets marked, take a piece of woollen cloth with a little sweet oil, and rub it over the marks; if any thing will take them out, this will. Let the urn be emptied and the top wiped dry, and particularly the outside, for, if any wet is suffered to dry on, it will leave a mark on it.

WASHING GLASSES.

Put a sufficient quantity of clean cold water into a wooden bowl, or tub, to cover your glasses with, and take care not to strike them against the side of the bowl, as they are easily broken: never use any thing of earthenware to wash glasses in, on this account, for if you do but just touch the side of an earthen pan, or basin, it is almost sure to break the glass. If the glasses have been used with any kind of mixture which sticks hard on, you must carefully

rub it off, before you turn them down to drain; if you cannot get it off with cold water, have some hot to wash them in, but dip them into cold water afterwards, or they will dry too soon, and will look smeary; nor should you let them drain longer than ten or fifteen minutes, before you wipe them, for if they do, it will be impossible to make them look well, as they will show where the spots of water have dried on: have two cloths to wipe them with; let the one which is the dirtiest be used just to wipe off the drops of wet with, the other to finish them with. Keep the cloths which you wipe the glasses with entirely for them, and in wiping them let one end of the cloth be in the left hand, let it be open, not twisted; put the foot of the glass into the left hand, and take the other part of the cloth in the right, you will then be able to do them properly, without fear of breaking; but let them be very lightly handled, particularly the small and thin ones; have the softest cloths to wipe those with, and never let them get too *wet*, as they are apt in that case to twist and stick round the glass, which will cause you to break them, therefore dry your cloths, or have fresh ones when wanted. Never let the glasses stand about when dirty, but let them be washed, and put in their proper places immediately.

DECANTERS.

In cleaning decanters the greatest care is necessary, both as to what you clean them with, and

likewise that you do not break them, as they are very expensive, yet easily broken. Various are the ways of different persons in cleaning them; some recommend *sand*, *cinders*, *coals*, others *egg-shells*, *wood ashes*, *scouring paper*, and I know not what. I have tried most of those things, but I could not find them answer my expectations so well as I could wish. In sand, dirt, coals, cinders, egg-shells, &c. &c. there is a rough scratching quality which must make them improper for use: you will find it much better to have some thick brown paper cut into very small bits, so as to go with ease into the decanters, then cut a few pieces of soap very small, and put some water *milkwarm* into the decanters, upon the soap and paper; but be very particular not to put it in too hot, as that will crack them: you may, also, put a little pearl-ash in; by well working this about in the decanters, it will take off the crust of the wine, if it has not been standing a great while, and give the glass a fine polish; where the decanters have been scratched, and the wine left to stand in them a long time, you perhaps will find it difficult to get it off; to effect this, have a small cane with a bit of sponge tied tight at one end; this you can easily do with some strong thread, if you make a few notches near the end of the cane, that the thread may not slip off: by putting this into the decanter you will be able to remove any crust of the wine; but take care not to have the cane and sponge too large, so as to hurt the

neck of the decanter: have corks to put into them, while cleaning, as the stoppers are apt to stick very hard; this will endanger breaking the decanters, and likewise the stoppers: let the cane be long enough to reach to the bottom of the decanter: a strong wire, or small iron rod which you can easily bend, is very useful, with a bit of sponge or rag tied to the end of it, to rub the crust from the bottom of the decanter with; this is sure not to scratch it, and I have got off the fur on the bed-room water-bottle with it, although it had been on a long time.

When the decanters have been properly washed let them be thoroughly dried, particularly if they are not going to be used again for some time, for if they are put away damp, with spots of water in them, it will be sure to mildew them, which will spoil the look of them for ever after: let them be turned down to dry in a proper rack for that purpose; if there should not be one, turn them down in a jug, but do not put them on their necks without support, for any little thing may, in that case, knock them down, and break them.

The stoppers are liable to stick in the neck of the decanters, which often causes the breaking of both; to prevent this, when the decanters are clean and empty, wrap a piece of paper round each stopper before you put it into the neck of the decanter; this will keep the dust out, and prevent it from sticking; they will then likewise be always ready

when wanted, as it too often happens that when they are left out of the decanters they are lost or mismatched. If the decanters have wine in them when put by, you should have some good corks always at hand, to put in instead of the stoppers; this will keep the wine much better and prevent the stoppers sticking in, which they will very soon do if wine be suffered to stand in them. This is so common a thing, that I have scarce ever been to a house but what there have been broken-necked or cracked decanters owing to it; always therefore keep proper corks in the cellaret, or the place where the wine is kept; as the trouble and expense of a few corks is only trifling, and that of a decanter is great; besides, it keeps the spirit of the wine in better, as stoppers often do not fit tight, in which case it soon becomes flat. You must also consider that when decanters get cracked, or chipped in the neck, the beauty of them is gone, therefore be very particular how you manage them.

JUGS AND BASINS.

In most families there are *rich cut glass jugs* and *basins*; the jugs are generally for spring water for the dessert: be very careful in wiping them, on account of the handles; mind likewise to have them clean when used, and well *dried* before they are put by; if they have been suffered to get very dusty, you will find it difficult to clean them; rub the cut part with a damp sponge dipped in whitening, then

take a clean brush and brush it off; but be careful not to strike the edge of the brush against the glass, and wash out the jugs afterwards, as the dust of the whitening will be sure to fly into them while cleaning the outside. Never let them stand about out of their places; as soon as empty, wash them and put them away.

Let all the china jugs, or earthenware ones which you have in the pantry, be kept clean, ready for use; as they may be wanted for beer, water, toast and water, or any thing of that kind; let them be turned upside down to keep the dust out; never let them stand with beer, or any thing else in, after you have used them for what you want, but wash them inside and out, and wipe them quite dry before you put them away.

CRUET-STAND.

The Cruet-Stand must be looked to every day, to see that there is a sufficiency of mustard, oil, vinegar, or any other kind of sauces which there are glasses for; let them be examined and replenished when required, as it too often occurs at dinner, when things are wanted from the cruet-stand, that the article asked for is not there, or if it be, that it is not fit for use: it is very negligent in the servant not to look to it before, as there is no time to lose in procuring it while waiting at table, and it is extremely disagreeable to see a whole company either going without what they want, or kept wait-

ing by your own inattention, or forgetfulness. If the frame of the cruet-stand be silver or plated, let it be cleaned as before directed under the head *Plate* and *Plated Articles*. The glasses should be wiped and dusted every day, and the mustard-spoon, or any other which is used with the cruet-stand, should be always in their proper glasses, and clean. Let the mustard, vinegar, or any thing else which will spoil through keeping, be used in the kitchen before it is kept too long, and fresh put into the cruet-stand: this will prevent any waste, and keep your cruet-stand in proper order. A paper cover for the cruet-stand may be easily made, which will keep it from the dust, or being tarnished by the damp air.

TEA AND COFFEE URNS, &c.

If the tea and coffee urns be silver, clean them as before directed under the head of *Plate*; but if they are brown, clean them in the same manner that is directed for japanned candlesticks. Observe, however, in either case, to let the urn, after using, be quite emptied, and turned up to dry; take the heater out, and put it along with the hook that you take it out of the fire with. You should always have a green baize cover, or brown holland cloth one, for the urn, to keep the flies from dirtying it, as their stains are not easily got off: it will also preserve it from dust and damp. Be very particular in drying it well, if it is not going to be used again for

some time, or else it will get musty. You must always have the urn nearly full of water, or coffee, if the heater be very hot, or else it will burn the urn and do it harm: put the heater into it gently, or you will in time knock out the bottom of the urn: when the end of the hook you put it in with is worn off, have it fresh done, for many urns get spoiled through using the tongs instead of a proper hook, by which the heater is suffered to fall into the urn with such force as often spoils it.

MAHOGANY TRAYS.

The mahogany trays in which you take up the dinner things, should be cleaned like the other mahogany furniture; but they will often want washing if the gravy is spilt over them; keep them always clean and hung up in their proper places.

Let all the drawers in your pantry be kept for separate uses; keep the clean cloths in one, the dirty ones in another; in short, have a place for every thing, and every thing in its place, that you may know exactly where to put your hand upon it, even in the dark.

You should have a towel hung up behind the door to wipe yourself with when you wash, for it is a dirty trick to use the glass-cloths, or any other, for that purpose. If you have a sink and a pipe to take off the dirty water, let it be scoured and kept clean and sweet. Never throw the chamber-ley down the sink, as it is a filthy trick, and makes a

place not fit to be in; neither empty the tea-leaves into the sink, or indeed any thing else which is likely to choke and stop up the pipe. I have often seen such things done, but it is a slovenly practice, and attended with great expense to the family to have the pipes cleaned and put in order again; therefore, empty the tea-leaves, or any thing of that sort, into a basin or jug, and throw them immediately into the dust-hole.

PLATE.

As the pantry is the place where you keep the plate and other things for the family, which are given into the charge of the man-servant, and he alone is answerable for them, no other servant has any right to go in, or take any thing out, without his consent, unless it is for the family; as it too often happens that the parlour things are taken into the kitchen, which is one great cause why so many of them get broken and spoiled. If there is not a sufficiency of kitchen utensils, let the cook ask for more; if she will not, you must for your own sake; for, if there are not necessary things for use in the kitchen, it is natural to suppose that the servants will take the first thing they can get hold of; thus the best knives and forks are spoiled, and the glasses broken. I know in some families they will not allow servants a sufficiency of things to use in the kitchen, and likewise to do their work with; but, my young friends, you should always ask for

such as are really necessary ; and then if your employers will not allow you them, it will not be your fault if other things are broken or spoiled in consequence ; but if you have proper things for use, recollect that it is your duty in return, not to lose or break them.

Be very careful not to expose your plate in the pantry or kitchen window, particularly if fronting the street ; many servants, by foolishly doing so, have lost the plate and their place also. I often see a quantity of plate exposed for hours in windows which face the street, probably from the vanity of the servants, to show how much they are intrusted with ; at any rate it is great inattention in them, as thieves are desperate and wicked enough, without our doing any thing to tempt them. If your pantry is facing the street, put a cloth over the plate if you think it can be seen by the passers by. Always keep the plate-chest and the drawers which you keep your plate in locked, and the cupboard shut which you keep your glasses in, particularly while doing any dusty work.

If you should live in a place where the kitchen-maid or house-maid has to clean the floor of the pantry, you had better do it yourself ; it will not take much time, and will spare all words and contention about it, as the maids in general have enough to do ; besides, you will naturally be more careful not to do any injury, or misplace your things.

BREAKFAST, &c. &c.

I SHALL now, my young friends, give you a few directions how to set out your breakfast-table, and likewise the *lunch*, *dinner*, and *tea*. But I shall first speak of the breakfast. I shall suppose that you have all things clean and ready for use, and that the party at breakfast consists of four persons. Put the green cloth on the table, then the linen one on that; if it should be too large, let one end of the cloth be turned smoothly under on the green cloth; this is better than turning up the four corners and setting things on them, such as the salts or plate; as the cloth may be suddenly pulled, and then the things will be thrown down. Have four tea-cups and saucers, and if there be coffee, four coffee-cups and saucers; also let there be a cream-jug, a tea-pot, a slop-basin, sugar-tongs, and a tea-spoon for each cup and saucer both for coffee and tea; also spoons for the egg-cups, when used, and a butter-knife; and if meat is eaten, proper knives and forks to cut it with. You must set a plate and knife and fork where each person is to sit; then put the cups and saucers as conveniently as you can for the person who makes tea; let the cream-jug, slop-basin, and tea-pot be put just behind them, the cream-jug to be to the right hand, the slop-basin to the left, the tea-pot between the two; let the bread, butter, and meat,

or any thing else, be arranged as conveniently as you can. Always have salt on the breakfast-table; and if the family like mustard, &c. to their meat, the cruet-stand likewise.

Sometimes the meat and other solid things are put on a side-table or tray close to the breakfast-table; if so, let a cloth be put on, and the things placed in it with knives and forks proper for carving, with the cruet-stand, &c. Have the tea-caddy near the person who makes the tea. Let the chairs be put round the table, and in cold weather have the fire made up, and every thing in its proper place; and when once you are shown the way the family like, keep to it in future. Always have the water boiling, and the iron quite hot for the urn; put the water into the urn before you put the iron in, and let it be nearly full, or the heat of the iron will spoil it. Be careful that you do not pour any water into the place where the iron goes, as the steam may fly into your eyes when you put the iron in, and blind you. When you take up the urn, do not forget the urn-rug, if there be one used; let the urn be put just behind the tea-pot on the table, so near that the person who makes tea can turn it into the pot without getting up to do it.

If you have buttered toast to make, let the bread be toasted as quick as possible, in order that it may be light; if you have to make dry toast, and that very thin and crisp, toast it some time before it is wanted, and put it into the toast-rack

before the fire; but if the toast is preferred thick, and not very dry, do it quickly, and not till it is wanted. When you take any thing up, always put it on a waiter, never take it in your hand. When you take away, first take the urn, then have a tray to put your other things in; be careful not to break them, by putting too many on it at a time.

When you have removed all the tea-things, &c. take the linen cloth off the table, but do not roll it up like a pocket-handkerchief, and then put it under your arm, as this will be sure to rumple it: let your arms be expanded as wide as you can, take hold of the ends of the cloth and turn it over smoothly; you may then put it under your arm without fear of rumpling it. If the green cloth is removed also, take this off in the same way; let them both be folded up directly that you get down stairs, and in the same creases they had before. Let the linen cloth be put into the press, and the green cloth into a drawer, to keep them from the dust. Next put away the bread, butter, meat, and any other eatables which may be left, in their proper place; then wash up the breakfast-things in boiling water, or nearly so, and in the tub or bowl which you have for that purpose. Let the tea-spoons be washed the first, the tea-cups and saucers the next, then the plates, and afterwards the silver forks. Do not put glass cream-jugs into boiling water, or boiling water into them, as it will break them; it should be hot, but not boiling. When you empty the tea-

pot, wash out all the tea-leaves, and wipe the tea-pot quite dry, as I have before directed, and when done, let all the things be put in their proper places.

In most small families the table linen is put on the table more than once before sent to the wash; therefore if you have different cloths for breakfast, lunch, and dinner, and perhaps one for supper, or tray-cloths, let the breakfast-cloth be put into the press over-night, ready for morning; when this is taken out let the lunch one be put in; and the dinner one next, and so on; thus, you will always have your cloths neat and in readiness. Sprinkle a little clean water over the cloth with your hand, but do not make it too damp, or sprinkle it in too large drops at a time, as it will take off the gloss, and may likewise draw the stains out of the wood, and stain the cloth. If at any time you should forget to put the cloth into the press in proper time, or have but little time to let it stay there, damp it with warm water, putting it into the press, and pressing it tight down, which will make it smooth in a very short time.

LUNCH.

WHERE there are children, they often have their dinner at the time their parents take their luncheon, in which case the cloth is in general put on the table, and some have it always laid for lunch. If

there is any kind of meat brought up, have the salt, some dessert spoons, and a few large ones, with the carving knives and forks, if any thing to carve, and small knives and forks to eat with; have spring water, or toast and water with rummer-glasses, and one wine-glass for each person; set ready the chairs, and make the table look neat. If both hot and cold provisions are used, have hot and cold plates; if pies and puddings, let a dessert-spoon be put for each person; the small cheese-plates in general are used for lunch, as they take up less room.

If the family have their lunch on a proper lunch-tray, which opens and shuts up with small hinges or springs, you must be very careful not to overload it at any time, for fear it should fly open and the things fall out and break. Have a cloth over the tray, and put your things on it, as you would on the table: when full, turn up the ends of the cloth smoothly over the provisions, then fasten up the sides of the tray and carry it up; put it on the table intended for it, then put down the sides of the tray, and properly adjust the things, so that they may be convenient. If there is no green cloth on the table, never push the tray along it, for if there should be the head of a *nail* or *screw* in the under part of the tray, it will make an incision in the table and spoil the look of it. Most trays of this sort have a green cloth pasted under them; if at any time you should find it gets loose,

have some strong paste and fasten it on again. Some families have nothing for lunch, but bread or biscuits, and a glass of wine; in this case a small tray will do with a napkin on it. It is very seldom that the servant is required to wait in the room at lunch, unless the younger branches of the family dine at that hour; but be sure to have a sufficiency of things for use: you may soon learn what is necessary if you pay attention. When all are done with, take the things down and put them in their proper places; fold the cloth carefully up, and if there is any plate dirtied, wash it up and put it into its proper place: if you have not time to do it just then, put it in a cloth and lock it up; never leave it lying about, as in the daytime there are persons coming backwards and forwards to the house on business, or there may be workmen about, whom you may not know much of; besides, we should not expose the honesty of any one to temptation. Let your glasses be washed up, your knives wiped, and every thing put away that has been used, in order that you may have a clear place to set your dinner-things ready, and have the glasses, &c. clean.

Some staircases are so narrow, that it requires great care to take the tray up without defacing the walls by knocking the paint off, or scratching them. Be careful to *fix* your *foot firm* upon the steps, to secure the safety both of your own limbs and of the things which you carry. *Never set any thing on the stairs*, for fear any person should fall over it, as

fatal accidents have arisen from inattention in this respect.

DECANTING WINE.

BEFORE we begin with conducting the dinner, I shall make a few remarks on decanting wine, as this is a thing in which many gentlemen are very particular.

In decanting wine, you must be careful not to *shake* or disturb the crust of it, when you move it about, or draw the cork, especially Port wine. You must have a good corkscrew, and a wine-strainer, with some fine cambrick in it: never decant wine without this, to prevent the crust and bits of cork going into the decanter. Let your decanters be clean, and, when you draw a cork, put the bottle on the floor, place your feet at each side, then take the corkscrew in the right hand, and with the left press the bottle firmly on the floor, keeping it upright, which is easily done by putting the left hand on the neck of the bottle: the corkscrew should be put quite through the centre of the cork, or else you will break the cork in. If you have to move Port wine, you will find it best to keep the same side uppermost which was in the cellar; this in general is marked with a stripe of white. When you decant Port wine, you ought not to drain it too near; there are generally two thirds of a wine-glass

of thick dregs in each bottle, which ought not to be put in, but in *white* wine there is not much settling; you must be careful, however, not to let what little there is go into the decanter, as it is much finer than the dregs of the Port: when you decant it therefore, you must pour it off slowly, and raise the bottle up gradually; the wine should never be decanted in a hurry, therefore always do it before the family sits down to dinner. If there be company to dinner, and several sorts of wine should be wanted, you must be very careful not to mix them, or label them incorrectly; for, if you do, it will cause sad confusion; you will not be able to know the different sorts of wine by their colour; therefore, to prevent mistakes, have a number of *written labels*, if you have not enough of silver ones, to put on all the bottles, and let those which are undrawn be labelled as well as those which are drawn; this will be the surest way to prevent mistakes: the written ones you can make a slit in, to let the neck of the bottle through.

If there should not be decanters enough, to hold a sufficiency of wine for the company while at dinner, and for the dessert also, take out the corks as before directed and put them lightly in again, and let your wine-strainer be in readiness, that you may have nothing to do but to pour it off when wanted; this will keep you from being in a flurry and making it thick while doing it. Be careful not to jostle the decanters against each other when you move them

about, as they easily break when full; and likewise not to place them in any situation that may endanger their safety: put them in a place where you can lock them up. If the weather is hot, you must keep the wine in a cool place till wanted; if it is very cold, and the company like the chill taken off, let it stand a little distance from the dining-room fire; but most likely your employers will tell you when they wish this to be done.

DINNER-TABLE.

IF one part of a servant's business calls for greater attention than another, it is waiting at table; it is a branch likewise, wherein he can show more of his *ability* than in any thing else he may have to do, as many make great pretensions to cleverness in conducting a dinner who yet never knew the first principles of properly waiting at table. This causes great unpleasantness in a house, both to the family and the rest of the servants. It is no easy thing to be able to wait at dinner well, and have every thing done in proper and systematical order. I am sorry to say, that there are but few servants who can manage a dinner party of twelve or fourteen, without confusion in some part of it or other; particularly in small families, where they have not company very often: confusion likewise often occurs through the

room being too small, or not having a sufficiency of things for the party without having to wash up some while at dinner; or, as it too often happens, through the person who is at the head of the family, not knowing his business well. The greatest attention is necessary, in properly arranging the things for use, and *appointing* each one his *place*, and what he is to do while waiting; for, the greater the number to wait, the greater will be the confusion, if their offices are not properly arranged before the company goes into the room. One clever servant, that understands his business, will get through more than two awkward ones, who are ignorant of it; but still the best servant may have more assigned to him than he can accomplish, to the satisfaction either of his employer or himself. Some families think that a footman may wait well enough on six persons; but this is too many to be comfortable with, if there are many things to change.

Having brought you, my young friends, thus far, and given directions under the various branches before laid down, in which I have addressed myself generally to all, I shall now address myself to Joseph personally, and consider him as having a party of six to wait on at dinner, he having got a place where there is no other man-servant, and of course no one to show him. You, Edward and John, who are now candidates for gentlemen's service, must pay particular attention while I am directing Joseph. You, James and William, have been out in service

for some time, and have seen many disasters in waiting at table, and likewise various ways in different families, therefore you are welcome to ask any questions, and to make any observations, while I am directing Joseph, and I will give you the best instruction in my power; as, by so doing, this will prepare Joseph, John, and Edward, for their situations.

The first thing to be attended to, is to inquire of the cook what there is for dinner, as by doing this you will be prepared to know what things you want, and have them in the room ready: it is very awkward to leave the room in the middle of dinner, for things which ought to have been in before it was set on the table; besides which, they often get broken, by catching them up in a hurry. When you have learned what there is for dinner, ask if there is any particular way of sending things up, without which you may make sad confusion; likewise have a bill of *fare*, that you may not be at a loss to know how to put the things on the table; for some families will have the sauce and vegetables put on the table with the meat, &c. while others will not. The manner of putting on the dishes, likewise depends greatly on the will and pleasure of those who order the dinner, but then it is quite necessary that you should know the particular ways of the family (if they have any), and adopt them accordingly.

LAYING THE CLOTH.

In putting on the cloth, let the table be dusted, and the green one put on first, then take the linen one, observing to have it the right side outermost; this you may easily know by the hemming and the fold of it: be likewise particular in having the bottom of the cloth at the bottom of the table, as in most families they have some design woven in their table-linen, such as their crests, or coat of arms. If the pattern be baskets of flowers, the bottom of the basket must be towards the person who sits at the bottom, as the design should always go up the table. The middle of the cloth ought likewise to go exactly down the middle of the table. If there be *mats* to put under the dishes, let them be put even in their proper places. If there are napkins for dinner, you may fold them up various ways, but let them be done neatly, so that you can put the bread in for every person conveniently; if the crest, or any other particular design, is worked in the napkins, fold them so that it shall be seen. When you have laid your napkins round the table, then lay the knives and forks at proper distances from each other; let the knife be put to the right hand, and the fork to the left of each person, but do not let the handles of either reach beyond the edge of the table; let the carving knives and forks be set at top and bottom of the table, on the outside of the other, and

the same way in length: when this is done, put the plate on the table.

If the salt-cellars be silver, let a table-spoon be put on each side of them, as they are in general oblong: let the nearest to the carving-knife be put with the handle towards it, and the other the contrary way; let the gravy-spoons be put beside the carving-knife, and laid the same way: if fish and soup, the fish-knife at top, and soup-ladle at the bottom; let the handle of the fish-knife be put near the end of the carving-knife, *cross-ways*, and the soup-ladle the same, as they will be more convenient this way. Put a table-spoon for each person, beside the knife, with the handle within one inch of the edge of the table.

Next put on the water bottles and glasses. Let a wine-glass be put to the right hand of each person. If there be glass coolers for the wine-glasses, let them be filled about two thirds with spring water, and the wine-glasses turned up in it; let those be put about three inches and a half, or four inches, from the edge of the table to the right hand of the person, with the foot of the wine-glass toward the edge of the table. If the wine decanters be put on the table, if there be four decanters of wine and two water-bottles, let the wine be placed near the four corners of the table, but not too near. This you will be able to judge of, as it depends a great deal on the size of the table; but you must so arrange them, that they will not be in the way of

the dishes, in taking off and putting on, nor yet too near the edge of the table, for fear of having them knocked off. Let the two water-bottles be put in the centre of the flanks of the table, that is, between the two who sit at the side of the table. Let a small rummer-glass or two be put with each of the water-bottles; those you must so arrange as not to be in the way of the flank dishes, or to be inconvenient to the company who sit at the side.

If the family dine by candlelight, the candles are in general put in the centre of the table, or if there should be two branches, the salad, or *epergne*, will be put in the middle, and one of the branches between that and the top and bottom dish; but it is very seldom that an *epergne* is put on a table for so small a party as six, particularly where there is but one servant to wait; therefore consider what number of different joints and dishes there may be, and likewise whether it is likely that any other person will drop in just at dinner-time, as in some families this is often the case, and proportion your plates, &c. accordingly. If there be many changes, you should have six large plates for each person, with pudding and cheese plates, and as many knives and forks; a little experience will teach you the best as to these things, for some persons will use half as many more as others; only observe to have a few more than you want, rather than not enough. Have three wine-glasses for each, and at least two rummers; always have one or two more in case they

should be wanted, or any accident should occur; do not, however, take a great many more things than are needful, for fear of breaking them, or scratching the plate, which is easily done in moving it about, if care be not taken.

THE SIDE-BOARD.

In setting out your side-board and side-table, you must study convenience, neatness, and grandeur, as you cannot think that ladies and gentlemen have splendid and costly things without wishing them to be seen or set out to the best advantage. I have seen side boards and tables set out in such a way as to look all in confusion, when, if they had been properly arranged, they would have looked beautiful. Some persons will put on their things with such taste and neatness, that it will strike the eye of every person who enters the room with a pleasing sensation of elegance.

The glasses which are to go on with the wine and dessert, and all the glasses which are used at dinner, must be kept on the side-board. In some families there are blue hock-glasses and small liqueur-glasses used for dinner; when these are not wanted on the table, you may ornament your side-board with a few of them, as they will have a pretty effect among the rest; if there is bottled ale, cider, &c. you must have proper glasses for it. Two rummer-glasses each will be enough if

there is no bottled ale, cider, porter, &c. If you have not plenty of glasses for use, ask your employers for more; if they will not let you have a sufficiency, this is not your fault, but never attempt to make three or four persons drink out of one glass, as that is a filthy trick. Now, with the glasses and the small waiters, cruet-stand, sugar-basin, and the cut glass water-jug, which is to go on with the dessert, and a few silver spoons, you will be able to set out your side-board to advantage; but never put any silver forks or steel knives and forks on, as they will scratch it; let these be put on the side-table.

If you have a lamp or candle for the side-board, put it in the centre close to the back, then it will not be in your way in taking the things off. If you have different sorts of glasses for use, let the best and handsomest be for the dessert, and put them at the back part of the side-board, and those for the use of dinner in front, so that you may have them at hand. In setting out your side-board, you ought always to contrive your things so that you can have them as you want them, without reaching over any thing else; it is two to one but you may break or knock some down, if you have to reach them in a hurry. Let the beer-glasses, rummers, and all glasses of this kind, be put on one side, and the wine and small liqueur glasses on the other.

As to the form or design in putting on the

things, this will in some measure depend on the shape of the side-board; but with the generality of those which I have seen, it looks the best to have the glasses to form a half circle or crescent. As the lamp or candle will be in the centre of the side-board at the back, begin there, and place them to within three or four inches of the front; but if the side-board is very large, you will have no occasion to take the whole sweep of it, for if it does not look full enough, you can put the finger-glasses along the ends of it. If there be any difference in the size of the wine-glasses, let one of each sort be put to each person for the dessert. In forming the half circle or crescent, let the highest glasses be arranged the furthest off, and the smaller ones in an inner circle; let them be put two and two, that is, one large and one small, that you may have them quite ready to put on the table when wanted. In the space between the glasses place the cut glass water-jug, the cruet-stand, sugar-glass for dessert, the decanter-stands with the wine which is for the dessert, and the small hand-waiters; let the water-jug, sugar-basin, and cruet-stand, be put down the centre, and the decanters and stands on each side of them; let the waiters be put near the edge, in front of the board, as they will be often wanted; if there is any space left, ornament it with a few spoons, as silver sets off glass and makes the side-board look well. Let the wine-glasses be to the left hand, and the beer-glasses, &c. to the right of the side-

board, when you face it; you will find this the most convenient plan, as you hold the glass in your left hand when you pour out the beer, &c.; but always contrive to set your beer, spring-water, toast and water, or any thing of this kind, in a tray or cellaret, or else have a knife-cloth to put underneath the side-board to put them on, that you may not dirty the room; place them as near the glasses as you possibly can, and likewise your plate-basket for the dirty plates, with boxes and trays to put the dirty knives, forks, and spoons in; let those be put in the most convenient place: have a separate tray for each, or one which has partitions in it, as the spoons ought to be put by themselves, and the others the same; this will prevent the plate being scratched, for, if the knives, forks, and spoons, be all put into the same tray, they will be sure to be so. You must have a small tray with a clean knife-cloth in it, to remove the carving knives and forks from the dishes before you take them off the table.

THE SIDE-TABLE.

On this the cold plates, cheese-plates, and desert-plates, are put; also the salad, vegetables, and cold meat; the steel knives and forks and the silver forks. Let these, as well as the rest of the things, be so arranged as to be handy, and also to look ornamental, observing the same rule here as on the side-board, to have that which is wanted first the nearest towards you. Let the d'Oyleys be put into

the dessert-plates, with a proper dessert-knife, fork, and spoon to each. If the finger-glasses go on when the cloth is removed, let one be put on each plate; then let the knife be on the right side, and the spoon and fork on the left of the person before whom you set it. If both steel and silver dessert-knives are used, place one of each with the plate. Let the water be put in the finger-glasses ready. If the side-table is too small to hold all the things, and you have room on the side-board, let the dessert-plates be put on each end of it. Have the steel knives and silver forks so arranged, that you can be able to take them without noise and confusion when you change the plates.

You will always find a sufficient quantity of things to set out your side-board and side-table with, therefore study convenience and elegance in putting them on, and do not be afraid of a little trouble when there is company; as, when the side-board and side-tables are set out with ingenuity and taste, it has a very pleasing effect in going into a room where order and design prevail. Whether you have few or many at any time to dinner, make it a matter of thought how you can manage and arrange your things to the comfort of those you serve, and your own convenience, not forgetting the appearance, as I am sure, my young friends, that you may unite the three together.

It is too often the case, where there are plenty of things both for use and ornament, that the side

board and table have been in the greatest confusion through the idleness and carelessness of the servant. The place where the side-table should be put depends on the form and size of the room: if it be long and narrow, the side-board in general is at one end, and the side-table at the other; in all cases, the best situation is near the door. Always contrive your dining-table so that you may be able to go round it when waiting, without running backward and forward, as this often causes confusion and accidents; put the plate-basket and knife-trays near each other, but not so as to stumble over them while you are waiting. Do not bring the cheese into the room till wanted, as the smell of it may be disagreeable to some of the company.

DINNER.

Having got most of your things ready, I shall now consider the dinner ordered, as it in general takes the cook half an hour to dish it up, which gives you time to get the rest of your things into the room, and do what would not be proper to have been done before; such as cutting the bread and putting it round; placing the plate and dish warmers, lighting the lamps and candles, and having proper lights in the passages; that you may see how to go on, and not knock the tray against the wall in carrying it up, which often causes the gravy to be spilt, or the things to be broken.

In many houses there are little steps and nar-

row passages to go along to carry the dinner, which are very badly lighted up, thus causing many accidents. It is highly necessary to have a good light in conveying the things backwards and forwards to the dining-room; but some families, who are on the *sàve-all* plan, will grudge sixpennyworth of oil, or a candle, and lose a poundsworth in breaking china, &c.: if you, however, are allowed to light up properly, and do it not, it is your own fault if any accident occurs through the want of light.

Get your beer, soda-water, ginger-beer, porter, spring-water, &c. ready. If the weather is warm, you must put the ginger-beer in a cool place in the room, and it ought to be kept in a cool cellar until just before it is wanted, as the warm room will make it fly about, and perhaps on the company.

As soon as you have got all your things ready, take your tray to the kitchen to put your dishes on; let your tray-stands be in a proper place, and if you can be any assistance to the cook in helping her to dish up, and you have all your own things ready, do it. Let your plates be quite hot, and always dust them before you put them to warm. If there should be no fire in the dining-room, you must warm them in the kitchen; but be very careful in carrying them up stairs, that you do not let them fall out of the plate-warmer. See that the door of the plate-warmer is fastened, and keep it towards you, with one hand

under the bottom, and the other on the top. Never risk it by the handle, as I have known many accidents occur from this cause. Do not put too many plates one on another, as they will often break this way: neither overload your tray with the dishes, but rather go twice than run a risk of upsetting them. Let the soup, or any other dish which is likely to slop over, be carried up by hand. In carrying up and putting on, you must be as quick as possible, not to let the dinner get cold before the company sit down.

If you have four corner dishes with top and bottom, let the top and bottom dishes be put at regular distances from the ends of the table, leaving quite sufficient room for the plates; if the table is not too small, let them be in the centre, and the corner dishes on a line up the side, and at equal distances from the edge of the table. Let the dishes on each side answer each other as to distance from the edges, and top and bottom dishes. If you should have flank dishes, those in general project a little wider, as they come just in the centre of the table, on each side the *epergne*, candles, or salad-bowl. By casting your eye up and down the table, you will soon discover whether the dishes are set in a proper line and at equal distances from each other; if they are not, those who sit at the top and bottom will perceive it in an instant.

As the first course is put on the table before the company come into the room, you will be able to

arrange it properly, which will be a guide to you in the after courses; as there will be the impression on the cloth where the dishes have been removed. It is very seldom that there are more than the top and bottom and two side dishes for six persons to dine off; but whether there are few or many, they must be set at proper distances from each other and from the edges of the table.

Notice the different ways in which different persons carve particular joints. Let the heads of fish be put to the left hand of the carver, and the heads of hares, rabbits, and roasting pigs: in aitch-bone of beef let the silver skewer which is in general put into it be towards the left hand; a quarter of lamb, let the thin part be put from the carver toward the centre of the table, with the neck end toward the left hand; with shoulder and leg of mutton let the shanks be put towards the left hand, and a haunch of venison the same; hams are in general served up in the same way; but there are three or four ways of carving them; put them however with the shank part towards the left hand, unless otherwise ordered. Turkeys, geese, ducks, fowls, pheasants, woodcocks, snipes, partridges, and all sorts of game, are put with the heads towards the right hand, as they are best to carve this way. Some, however, will have the turkey, goose, and duck with the head towards the left hand, on account of getting at the stuffing. In the sirloin of beef let the thick bony end be to the

left hand; the saddle or chine of mutton, let the rump end be toward the left hand. In many dishes there is a place for the gravy to run into; let this end of the dish be always toward the right hand of the carver; as he serves the gravy with the right hand. If at any time you do not know which way a dish should be put on, ask the cook rather than make a mistake and have to turn the dish round after the company is set down, for this looks very awkward.

When the dinner is on the table let the plates be put round, one for each person; let the soup-plates be all put at the bottom of the table, a little to the left hand of the person who helps it, and close to the tureen; this will be more convenient than putting the soup-plates right in front, both to you and the person who serves. Let the bread be put round before the company comes in, as you will have no time to do it afterwards. Where there is but one to wait, he has enough to do to hand the plates to the company. You cannot carry the bread in one hand and the soup in the other, to do it properly, and a number of accidents occur through attempting to do more than one person can do well. When you have put the plates round, and the dishes are on the table, see if you have the sauce-boats with the gravy and sauces in them, the vegetables, salad, and cold meat, if any, and if every thing is in its proper place. When all is quite ready, go up as quick as

possible to announce dinner; do not, however, just go to the room door and there bawl out, "Dinner is ready, Sir," or, "Ma'am;" but, if the room be large, go a little way towards your master and mistress, and say, "*The dinner is served, Sir;*" speak in an audible manner, but do not bawl aloud. When you see that your master or mistress has noticed the announcement of dinner, go and open the dining-room door; you must stand behind, and hold it till the company have gone in, then shut it; if the door will stand open without, you must stand in the hall just on the outside. As soon as the company are seated, if there is soup, take the cover off; if there be only fish at the top and a joint at the bottom, remove the cover off the soup or fish, and off the sauce-boat which belongs to it.

Now, Joseph, we will leave the company, as it were, enjoying themselves over their fish and wine, while we turn aside, and have a conference. I will first observe what you ought not to do, while waiting at dinner; and then give directions what you ought to do; therefore, you, Edward and John, be on the alert, while I am speaking to Joseph.

While waiting at dinner never be picking your nose, or scratching your head, or any other part of your body; neither blow your nose in the room; if you have a cold, and cannot help doing it, do it on the outside of the door: but do not sound your nose like a trumpet, that all the house may hear when you blow it; still it is better to blow your

nose when it requires, than to be picking it and snuffling up the *mucus*, which is a filthy trick. Do not yawn or gape, or even sneeze, if you can avoid it; and as to hawking and spitting, the name of such a thing is enough to forbid it, without a command. When you are standing behind a person, to be ready to change the plates, &c. do not put your hands on the back of the chair, as it is very improper; though I have seen some not only do so, but even beat a kind of tune upon it with their fingers. Instead of this, stand upright with your hands hanging down or before you, but not folded. Let your demeanour be such as becomes the situation which you are in. Be well dressed, and have light shoes that make no noise, your face and hands well washed, your finger-nails cut short and kept quite clean underneath; have a nail-brush for that purpose, as it is a disgusting thing to see black dirt under the nails. Let the lapels of your coat be buttoned, as they will only be flying in your way. You should have no buttons underneath the sleeve of your coat, as they are apt to strike against the glasses, or pull things down.

If there be only yourself to wait, take your standing at the bottom of the table, with your back toward the side-board, about half a yard behind the person who sits at the bottom, and a little to the left hand. By doing this, you will be able to command a full view of the whole table; whereas

if you stand right behind the person who sits at the bottom of the table, you cannot well see when the plates want changing. When you hold a plate for the carver to put any thing on, let it be in your left hand, holding it even, with the rim of the plate on a level with the rim of the dish or tureen, or, if any thing, a little lower, and close to the dish; this will make it convenient for the carver to put on what he is carving, without soiling the table-cloth. If the dish have no place for the gravy to run into, take hold of the plate with your right hand, and hold the dish a little up with your left, so that the gravy may run to the other end, that the person who carves may serve it with his right hand: never put your right hand under your left to hold up the dish, as, if you do, you may have the gravy spilt over the sleeve of your right hand, or on the cloth.

When you take hold of a plate, do not put your thumb half way into it, this is very disagreeable and improper; there is a rim to all plates, let your thumb be placed on it, and the fore finger a little turned toward the thumb, with the next to it drawn in, so that the end of it will come to the hollow or thick part of the thumb, with the other two fingers drawn to the thick part of the hand; then press your thumb and your two fingers together, and you will be able to keep the plate even and without risk of its falling or turning aside; or if you cannot manage to do this way so well, let

your thumb be on the rim of the plate, with your fore finger a little turned in, with the others somewhat contracted and bearing against the swell of the plate close to the rim, pressing, as before, your thumb and fingers together. When you hand a plate to the person whom it is for, take it in your left hand and put it down before him on the left side, unless in some particular instances you may find it necessary to set it down with your right, and on the right side.

William. I hope, Sir, you will hear what James and I have to object against this way of waiting; for, by doing as you are now directing Joseph, many accidents and great confusion have occurred.

Onesimus. Hold, William, I cannot hear your objections now; I will attend to any thing you have to say or object to presently; but at present I must proceed in my instructions to Joseph.

When you have held the plate to the carver, perhaps you will have to take it to one who sits at the side, for something that is next to him; in that case take it in your left hand, to the left side of the lady or gentleman, and never attempt to go on the right, as this is very improper. In handing the vegetables and the sauce-boats about, always take them to the left side of the person with your left hand; put a large spoon in the vegetable-dish when you hand it; if there are two sorts of vegetables in one dish, have two spoons; take the dish in your left hand; let your thumb be only just on the rim,

but you will find it necessary to have firm hold of it with your fingers underneath; if it is too heavy for one hand, put the other under the dish, when you hold it for the company to take the vegetables out; or if you can just lodge one end of it on the edge of the table, you can then hold with one hand, and it will be more convenient to the person you take it to. You will in general find that you must hand the vegetable-dish endways; let the spoon be put accordingly; let the sauce-boats be handed in the same manner with the proper sauce-spoons in them. You can hand two small vegetable-dishes, or two sauce-boats at a time, or bread with either; but when you are handing round the plates, you cannot well do so. Take the covers from off the dishes with the right hand, if on the right side, and the left, if on the left side; be quick in turning the cover up, so that the steam or water may not drop and dirty the cloth, which will be the case if you do not pay attention, particularly if the inside should be a little dusty, which sometimes is the case; this, with the edges of the dishes, you will do well to look to, for the cook is frequently in such a bustle as to forget it.

When beer, water, &c. are called for, take hold of the glass with the left hand; but do not put the foot of the glass between two of your fingers, and your thumb on the edge at the top, where the company are to drink from, as it is not cleanly so to do; but take hold of the foot of it with your

fore finger and thumb, and keep it upright by pressing your finger against it underneath. If you are serving porter, and it is liked with a froth on it, by pouring it from the pot in a small fine stream, a little distance from the glass, you can froth it up as much as you like; but do not pour it over the sides of the glass, for, if you do, it will drop on the ladies' and gentlemen's clothes while drinking: if you should slop the outside of the glass, take another; never offer one to any person while the wet is dropping off it. When you have filled the glass about three parts full, put it on a waiter and carry it in your left hand, to the left side of the person who has called for it; put it near the edge of the waiter, and then put your thumb on the foot to keep it steady; but in a little while, with practice, you will carry it best without putting your thumb on it. Always, in carrying any thing on a waiter, walk quick, and take short steps; you will then soon be enabled to serve quickly. As it sometimes happens that the chairs are set so close together that you will find a difficulty in holding a glass for the person to take it, observe to have the glass and waiter as before directed, and let your left foot be advanced toward the chair or table, so near that you can lean forward on your left, rather sideways; by doing which you will be able to hold it so that the person can take it with ease and pleasure: do not throw out your right leg when you are leaning forward, but

keep both your feet pretty near together. When the person has taken the glass, fall back on your right foot while he is drinking; when done, lean forward on the left again, to take the glass; this you can do without moving either of your feet, if you get sufficiently near to the back of the chair. Take the glass, when done with, back to the side-board, and place it so that you will know it again, that the same person may have it a second time if wanted; but if another sort of liquor should be asked for by the same person, you must not use the same glass, but get a clean one; for instance, you would not use a glass which has had toast and water, for wine and water; or presume to make three or four persons drink out of one glass; never do so, but always keep the glasses separate.

If at any time you should not have sufficient beer, or toast and water, in the room, when called for, never do such a filthy thing as to empty it from the bottoms of the glasses which have been left; you should always arrange with your fellow-servants on such occasions as those, to get whatever you want for you, without your having the inconvenience of leaving the room. Never take a glass of beer, or any thing else, to the company, without putting it on a waiter; and when you take any thing from off the table, such as the glasses or spoons or small cruets, have the waiter in your left hand, and take them off with the right. If any of the company should want a knife, fork;

or spoon, and not a plate, always put them on the waiter or plate, to hand them to the person; but do not put the glass on the waiter when you want to pour the beer, or toast and water in, for fear of slopping the waiter; and if you should at any time slop it accidentally, wipe it quite dry; keep a cloth for this purpose, and a clean one in case any glass should require to be wiped or rubbed.

If there be ginger-beer, soda-water, or spruce-beer for the company, when you are to serve it, put the glass on the right hand side of the person who wants it, on a small waiter; turn your back towards the table while you draw the cork, and ease it a little at a time, to prevent it from flying about the room, or on the company. If the neck of the bottle be small, have a small corkscrew, for a large one will break the cork in pieces, and mix it with the liquor, which will be very disagreeable; let the corkscrew be put in the centre of the cork, and turned quite through, this will prevent its breaking. Always serve ginger-beer, soda-water, or any thing of that kind, while it is in a state of effervescence, or else it is not good. If there should be more than one person at a time who wants it, and one bottle holds enough, let the glasses be quite ready for each person, that you may let them all have it while it is brisk; you therefore must be quick in doing it; but do not put your thumb or finger into the neck of the bottle, while you carry it to the others, when you have served one, but have a cork in your hand

to put in, if wanted, which it will be unless you are very quick, or else the liquor will get flat. Keep the ginger or spruce beer in a cool place, if in summer, till wanted; they never ought to be made too long; for, if they are, it will be almost impossible to prevent them flying about, when you draw the cork: it is the best for two persons to serve such things, as one can draw the cork, and pour it out, while the other holds the tray with the glasses on, and then hands it to the company, which will be the most convenient to all parties.

Now, Joseph, as we left the company seated at their dinner, when we turned aside to have this conference, we will take another turn to them; for I have no doubt they will be glad to see us, as we only uncovered the soup and fish.

If there is any remove for the fish or soup, ring the bell, that it may be in readiness. The company seldom take any vegetables with their fish, but they sometimes have sliced cucumber; if so, do not forget to hand it round with a silver fork and spoon in the dish; if there should be any left, put it on the side-table, to go on with the cheese. Before you remove the fish and soup from off the table, take the small tray with a clean knife-cloth in it, hold it in your left hand, and take the fish-knife and soup-ladle off with the right; be careful in doing it; hold the tray as near as you can, that you may not dirty the cloth. As soon as the removes are put on the table, uncover all the dishes unless

otherwise ordered; if they are not silver covers, you may put one into another, and take them all out of the room at once; make as little noise as possible, and be sure not to set them down in the room, to fall over them. When you have handed the meat, be as quick as possible in handing the vegetables and the sauce-boats round, as it too often happens that the sauces are forgotten, and the company will not inquire for them, for fear they should ask for any thing which is not in the room. Keep your eyes open to see what is wanted, and your ears also.

Do not wait to be asked for every thing by the company, as you may see when they want bread, vegetables, and sauce, and likewise what may be wanted on particular occasions; such as mustard to duck and goose, fish-sauce to the fish, mint-sauce to the lamb, bread-sauce to fowls, &c. &c. Keep your eyes on the table also to see when the plates require changing. Be deaf to all the conversation of the company, and attentive only to their *wants*. Never be seen listening to what the company are talking about, and neglecting your own business, which is too often done by servants.

When you hand a glass of beer, toast and water, or any thing else of that kind, it is the proper way to wait till the person has drank it, and then take the glass away; but you must deviate from this rule sometimes; for instance, if there be plates that want changing, or others to be served with any thing, you can easily remove the glass off the table,

when you have done serving the others: this the family must put up with, where there is only one to do all. When you change the plates, put them gently into the plate-basket, that you may not break them; and the knives and forks into the separate trays allotted for them, making as little noise as possible. When you take a full plate to any person, and there is an empty one before him, let the full plate be in the left hand, and take the plate from before the person with the right, *first*; by doing so, you will be able to do it without confusion, as you will find it rather awkward to do, until you have practised it. Always put the clean knife and fork into the clean plate; when you put it before the person, do not take the plate in one hand, and the knife and fork in the other. You may generally know when a person has done with his plate by his putting the knife and fork alongside of each other across it. If there should be two sorts of vegetables in two different dishes, you may take one in each hand, or the bread, or sauce-boat; but do not take the plate in one hand, which you are going to put before a person, and a vegetable-dish in the other; for how can you take the empty one from before the person, if both your hands are full?

In putting on the dishes and taking them off, I shall observe a few things to you, as many accidents occur through inattention and want of care. The first course is put on in general before the company

come into the room, but the others must be put on afterwards. When you take off the dishes, do it with both your hands, standing on the left side of the carver; let your right hand be about half way up the side of the dish, towards the carver; and the left, one third of the way up the side which faces the centre of the table; let your thumbs be fixed firm on the rim of the dish, and your fingers underneath; lift the dishes high enough to clear the glasses, &c. that you may not knock any thing off, but do not heave them so high as to endanger the joints falling off, neither snatch them off the table, but take them steadily. The side dishes are not so heavy and large as the top and bottom dishes, therefore you will be able to take them off with one hand; but have firm hold that you do not turn them aside, for you will find more difficulty in taking off the side dishes than the top and bottom dishes, as you will have to lean over the chairs of those who sit at the sides; if you turn yourself sideways you will be able to take them off with more ease. Never attempt to take the dishes from off the table, standing on the right-hand side of the carver; put them on the same way as you take them off, on the left side of the carver; take care to hold the dish firm, and keep it even, that you may not spill the gravy. When you perceive that the company do not seem inclined to eat of the dishes on the table, you must keep your eye on your master, or mistress, to receive the signal when

to remove the first course; and you must, previously to your going to wait at dinner, arrange with the cook, that you will let her know a little before you begin, that she may be ready with the second: be very particular not to forget this; if you do, the cook cannot be ready, and the company will be kept waiting through your neglect; and if, at any time, you see that the first course is likely to be done with, sooner than it in general is, be sure to let the cook know of it as soon as you can, by ringing the bell, if you cannot get to speak to her.

THE FIRST COURSE REMOVED.

As soon as you receive the signal for removing the first course, take the small knife-tray with a clean knife-cloth in it, and take all the carving knives, forks, and spoons which have been used, from off all the dishes, before you attempt to remove the dishes. Observe when you take off the knives, forks, and dishes, to begin at the bottom of the table, and take the knives, &c. from the left-hand side of the dish, and go regularly round, removing from off the sides as you go up and down the table; then, when you come to the bottom, where you began, put down the tray, and begin removing the dishes from off the table in the same way that you did the knives, forks, &c.; remove the bottom dish first, then the side, top, and the other side: as you must consider in taking off and putting on, you should lose no time, nor be running backwards and

forwards any more than you can help. Let your dishes be taken off and put on in systematic order, so that you make no bustle and confusion in the room; be *quick*, but *quiet*, in your movements. As you take off the dishes, put them into a large tray, which of course you will have ready, and if there is no one to take them down stairs for you, do it yourself; empty your tray as quick as possible, and put the second course on it; but be not in too great a hurry, as you may spill the gravy, or break the dishes, but be no longer than you can help in carrying the things up and down.

It sometimes happens, when there have been but four dishes for the first course, there have been six for the second; be particular in putting them on; have the bill of fare in the tray, or on the sideboard, then you will be able to look at it, and avoid mistakes; as it is reasonable to suppose that ladies and gentlemen like to have the dishes put on the same way which they have contrived for the things to answer each other.

If you pay attention in setting the dishes in the tray, you can place them in it as they are to go on the table: and you may easily do so when you have the dishes all up; begin to put them on in the same order that you took the others off, the bottom dish first, then the left side, and top, &c.; be very particular to have them in a proper line with each other, and at *equal distances* from the *sides* and *ends* of the table. When you have put them all

on, take the covers from off those which are covered, then be ready to wait on the company; when you see they are finishing with the second course, let the cheese-plates be put before them, as you change the others; a small knife, and if there is salad, a fork also, should be put in the plate. Have your cheese and butter and salad all ready against the second course is done with; take it off as before directed; be sure to remove the knives, forks, &c. &c. first; then, as soon as all the course is removed, put on the cheese, &c. If there should be two cheeses and a salad, with sliced cucumber and butter, let the cheeses be put top and bottom, the butter in the middle, with the salad and cucumber on each side; let the cheese and butter knives be put with the cheese, the spoon and fork with the salad, and a spoon with the cucumber.

While the company are eating their cheese, take all the knives, forks, and spoons that are not in use off the table, and put the glass-coolers with the wine-glasses on a small tray, which you ought to have in the room ready; not to have to move them oftener than necessary, as this takes up time, besides running a risk of breaking them. Wine is seldom drank with the cheese, only porter, ale, or something of that kind; therefore take off all the wine-glasses, and put them into your tray to remove them with the rest.

As soon as the company have done with the cheese, remove it from the table; then take all the

things quite off, both dirty and clean; have a spoon (if there is not a proper table-brush) with a plate, and take off all the bits of bread, then with a clean glass-cloth and another plate, brush all the crumbs off the cloth: as soon as this is done, put round the finger-glasses, one to each person. If you have not got the dessert ready before you put the finger-glasses on, you had better do so while they are using; during that time, likewise, remove as many of the things as you possibly can out of the room. As soon as the finger-glasses are done with, remove them; then take off the cloth with the green one also, and put them out of the room at once, otherwise it is very likely in your haste you may fall over them. When you have removed the cloths, if the hot dishes have drawn out the damp, take a cloth and wipe it off, but do not do it with a dirty cloth, as this will not be pleasant for the company to see, nor yet use your best glass-cloths to do it with, as the tables may have been cleaned with oil, or wax, which will come off on the cloth, and make your glasses smeary; therefore have a cloth for this purpose, and do not use it for any thing else.

DESSERT.

As soon as you have wiped the table, put the dessert on; place the dessert-dishes nearer the middle of the table than you did the meat, &c. &c. as they are smaller.

Observe the same rule in putting on the dessert as the other courses, unless there are more dishes in the dessert than in the courses; in this case, you may put on the dessert-dishes top, middle, and bottom, before you put on the sides; when they are all put on, then put on the sugar-basin and the water-jug, between the top and bottom dishes, and middle one, in the same line; next put the cut-glass rummers between the two side dishes and the middle, two on each side; then put the wine-decanter on at the bottom of the table, next to the gentlemen; but if there be none but ladies, put the wine near the one who sits at the top. Let four table-spoons be laid to serve the dessert with, and if there be a cake, let a knife be put with it; next put on the dessert-plates, and two wine-glasses to each person; and when the dessert is all set out, be as quick as you possibly can in removing every thing out of the room except the clean glasses on the side-board, the cruet-stand, and the clean plate; the clean knives, forks, and plates on the side-table may also be left; but remove all the dirty plates, knives, forks, beer, toast and water, &c. &c.

All things of the eating and drinking kind should be removed before you leave the dining-room; but let it be done quickly, and with as little noise as possible, so as not to appear all in a bustle and confusion when leaving the room. A good servant ought *to have every thing in the room ready* when called for; to put on and take off the dishes in order and

without confusion ; to be quick in changing plates and handing vegetables, or whatever may be called for, and never require telling what he ought to do.

The sooner you leave the room after the dessert is put on, the better ; never loiter about the room when the company are drinking their wine. Some servants whom I know, will be rattling the knives and forks, and removing all the clean glasses, &c. &c. from the dining-room before they leave it, but this is quite unnecessary. You may set the side-board and side-table, in order, so as to look ornamental, without much trouble or loss of time.

If the family do not dine by candlelight, perhaps by the time dinner is over it will be necessary to light the lamps in the hall and on the staircase ; have all the candles and lamps in the drawing-room in readiness, if not lighted, as the ladies seldom stay long in the dining-room. As soon as you have removed all the things which have been used for dinner, see that there be water boiling for the tea and coffee ; let the iron heaters be put in the fire for the urns, and all things which may be wanted for tea in readiness : then put all your things into their proper places ; let the steel knives be wiped, and the plate washed, and wiped quite dry ; the glasses likewise washed, and put in their proper places ; this will make room for the dirty glasses you will have when the dessert things are removed, and for the tea-things when done with. Always keep the pantry as clear as you can, that you may have room

to put things out of your hand, without confusion or fear of breaking them.

If at any time you should not have wine enough out, and more should be called for, try to catch your master's eye, if you cannot provide it without him, and then go out of the room. If, after waiting a few minutes, you find he does not come, go back again, and tell him, that a person wishes to speak to him. Never say, "There is no more wine out," or any thing of that sort, as, if you do, you will make yourself appear very ignorant of proper behaviour, and render your master liable to be ridiculed for your want of consideration.

TEA.

If the lady makes tea in the drawing-room, which with small parties is generally the case, have the tea-tray well dusted, and the tea-cups and saucers put on, one for each, with a tea-spoon to each; if there be coffee, a coffee-cup and saucer for each, with a spoon to each; let the tea-cups and saucers be put so as to face the person who makes the tea, with the tea-pot, cream-jug, and slop-basin behind them; and let the tea-caddy be put near: if there be an urn-rug, do not forget it.

If you have to wait at tea, that is, to hand it about to the company, you must have a small hand-waiter; if there is not one proper for the purpose, use that with which you hand the glasses about at dinner, as you do not require a

large one. When you take away the tea-things, always take the urn off, the first, next put the tea-caddy into its proper place, and then remove the tea-things. Always have a cloth in your pocket to wipe the table with, in case it should be slopped, or crumbs of bread, &c. left on; and properly adjust the candles, if there are any on the table.

Perhaps you may have to carry the tea and coffee up stairs, ready-made, to the company; if so, you must be careful not to slop the tea over the cups, into the saucers; see also that you do not forget the spoons, sugar-tongs, cream, or slop-basin; have a tea-pot on the tray with hot water in it, in case any of the ladies' tea should be too strong. Your tray ought to be pretty large, so that you can put the bread and butter, sugar-basin, or any thing else upon it: take care to arrange them so that the ladies may take the cups with ease, and hold the tray sufficiently low for that purpose: if it will not hold enough to go once round, you must serve it as far as it will go, and then get more. If you have not cups and saucers enough, you must wait in the room till the company have done with some of them.

Be quick in taking up the tea when it is once poured out, that it may not become cold before the company have it, which is a subject of complaint almost to a proverb; you will easily know when they have done, by their putting the spoon in the tea-cup, or refusing it when you offer it to

them. If there should be a fire in the room, look at it before you leave the room; and if it require mending, let it be done.

WAITING.

I shall now, William and James, be ready to hear what either of you have to say, and will answer your objections to the way in which I was directing Joseph at the time when you interrupted me, as to the manner of changing plates, &c. &c. on particular occasions; and then I will hear your account, William, of the disasters which befel you, the other day when you went out to wait.

William. Sir, both James and I have every reason to be grateful for your kindness and the trouble you have taken with us; and I hope we shall show by our good behaviour towards our employers, that your advice has not been thrown away. Indeed we have already much benefited by following it; as you know, Sir, having had an interview with the families whom we have the honour to serve, and who express themselves satisfied with our general conduct, excepting a few mistakes and accidents which befel us on our first going to service, and which they excused; and, I am sure you will make great allowance for us, as you know how much telling and showing young persons want when they first go out to service, every thing being different to what they have been used to. The reason why we spoke was, because we had met with several accidents in hand-

ing the plates and glasses in the way in which you were directing Joseph.

Onesimus. I am satisfied, William, with your conduct in general, as well as with that of James, both from my own observations and from the good account I had from those whom you have the honour to serve; as they speak highly of your willingness and attention, which I am much pleased with; indeed, it encourages me to persevere in my instructions to you; and I hope that Joseph, John, and Edward, will receive benefit from the further observations and directions I shall give you, which will abundantly repay me for my trouble and pains. I shall not detain you any longer now, but desire you to state to me your disasters in waiting, as it is very probable that by telling you what occasioned them I shall be able to prevent them from happening to you again.

William. Well, Sir, as I was one day waiting at dinner, a gentleman called for some pudding: he was deeply engaged in talking to the person on his left hand, and rather leaning, so that I could not put it down on that side without disturbing him, I therefore tried to put it before him on the right; in doing which, I hardly know how it happened, but, while I was setting it down, the gentleman turned about in his chair, and stuck his elbow into the pudding, and sent it tumbling on the floor. My master began scolding, which, together with the thoughts of the accident, quite upset me, so

that I broke some glasses, and did many more awkward things in my flurry and confusion, for in fact I scarcely knew what I was about.

Onesimus. Now, James, let us hear what you have to say on this subject.

James. Oh, Sir, what happened to me was ten times worse than William's accident. A gentleman having called for a glass of porter, I carried it to him; but he being busily employed talking to a lady on his left side, and rather leaning towards her, did not see me; I, being in a hurry, as some of the company were calling for things, went to his right hand, and just touched his arm with the waiter; he turned quickly about, capsized the porter over my light-coloured small-clothes and white stockings, and sent the glass rolling about the floor; so you may think what a pretty plight I was in, and what my feelings must have been when I was in this condition before the company, and particularly as I thought I was a little to blame.

Onesimus. I really think you both were to blame. Just answer one question, William; did you hand the plate of pudding with your right or left hand?

William. I attempted it with the left hand.

Onesimus. I thought so. Pray, had you ever any more accidents by setting the plates before the company on that side?

William. Why, I cannot say but I have had.

I was once changing a plate, and, in putting it down on the right hand of the gentleman, I struck it against the cooler, which you know stands on that side, broke it, and set the water running about the table and down on the floor. In removing some of the dishes likewise from off the table, on the right side of the carver, I had nearly capsized a wine-decanter once; but I knew, when I reflected on what you had told me, that it was my own fault, and I then made up my mind not to do so again.

Onesimus. Certainly; you never ought to attempt to put any thing down before a person on the right side with your left hand, nor to put any thing, or offer it, on the left side with your right hand; as this is very awkward, and is often the cause of accidents. But observe, if at any time you find a person in deep conversation with any one who is on his left hand, if you have a plate in your right hand, you may with care put it down before him; but never attempt to do it with your left, as this is back-handed. I do not wish you to make a common practice of doing so, but sometimes you will find it necessary to take every advantage you possibly can in waiting, only be careful and quick, and move with caution. As to your being flurried by the accidents happening and your master scolding you, this is not to be wondered at. I am sorry when any lady or gentleman does so, as it only makes things worse; but you must always endeavour,

when you have a misfortune, to keep yourself as quiet and cool as you possibly can. Whether it should be your fault or not, never attempt to defend yourself on such occasions, whatever your employers may say; if it is not your fault, take another opportunity of proving it. Sometimes, when I have been leaning over some of the company, to put a small dish on the side of the table, it has dropped in two, and I have found one part of it in my hand, while the other and the contents have been upon the table-cloth, or the floor. This was the cook's fault in not seeing that the dishes were perfect before she sent them up; therefore, when you have dishes to put on the table, keep firm hold, and let your fingers go under the bottom, to prevent an accident.

As to you, James, I am much surprised to think that you should ever attempt to push a gentleman's arm with the waiter when you were serving the beer: this is what you never ought to do; for, when a person calls for any thing, and you take it to him, and find he is busily engaged in talking, never interrupt him. If it be to the person on the left hand of him, and you are wanted at the same time to serve others, have the waiter in your left hand, and take the glass with your right hand, put it down before him, then attend to the others; or, if he should be talking to one on his right side, you can put the glass before him with your left hand, having the waiter in the right. I hope, therefore,

you never will again bob or push any person's arm when you hand any thing, as this is very rude: not that it is quite proper to take the glass off the waiter, and put it before any body; but where there is not a sufficient number of servants to wait, you had better do this than for the rest of the company to be calling for things, and no one to serve them; you must, therefore, watch every opportunity in handing and managing for the comfort of those you serve, as well as for your own benefit, as a great deal depends on good contrivance at those times.

And now, William, tell me how you managed the large party you went to, the other day, to help to wait.

William. Sir, I can assure you that I never got into such a bustle and confusion in all my life before. Sometimes I was sorely vexed, at others I could not help laughing; and I believe, had you been there, Sir, you would have laughed to see the awkwardness of the persons, and the disasters which befel us.

Onesimus. I think, William, at such times laughing is not at all allowable; indeed it is always improper for a servant to laugh before company. But proceed, William.

William. Well, Sir—there were fourteen at dinner, and six servants to wait on them. There was one of the best of dinners provided for the company, but I think the worst of waiters. There were the butler and boy, with the groom who be-

longed to the family; also a hired waiter, and another footman besides myself: this footman and I had never been in the room before we went into it to wait; of course we did not know how the things were placed, or any particular ways of the family. The footman, indeed, knew very little about waiting at table, as he had been only a short time in place. The butler was a man not much experienced in service, the boy quite young, and the stablemen, you know, are generally very awkward. I myself felt rather confused in first going into the room, on account of not knowing where to put my hand on the things when wanted, as I should have done had I been shown them before the company had gone into the room.

The dinner being ordered, we were all hands aloft to take it up; and when it was put on the table the butler went to announce the dinner served. When he came down, he perceived some of the candles in the dining-room were not lighted: this caused a little bustle to get it done. The company being seated, and the soup-covers removed, the confusion began, as there was nothing appointed for us to do in particular, or even where we were to stand. When we had served the soup round, I took my station just behind my mistress, at the lower end of the table, and the other footman just behind his. They were both sitting close together, and of course we were standing nearly together. The butler and waiter were at the bottom of the

table, the boy and groom at the top. The soup being done with, it was removed for the fish. Here we were all servers of fish, but forgot the sauce till several called for it at once: this set us all running one against another to hand it. The cucumber was forgotten in the bustle; and there were some persons of title at dinner who ought to have been served first, but we, being almost strangers, did not know them. When the company began to call for wine, beer, &c. our confusion increased: some going to fetch things in a hurry, ran against each other; by so doing, the knives and forks and plates were scattered about the room. While one was stooping to pick them up, another was running to fetch something else, and tumbled over them. The footman, hastening to take a plate to a gentleman, and not looking before him, ran his head into the face of the hired waiter. Sometimes there were two or three trying to change one plate; sometimes one would take the dirty one away, while another would be taking the clean one, and putting a knife and fork with it, where there were both before; or sometimes a fork only; while another, seeing that there was a fork, supposing there was a knife also, would not take any: by doing so, some of the company had three or four knives and forks, while others had not one.

Onesimus. Now, William, I shall ask you a few questions first, and then I will give you and James further directions as to the management of a

party of fourteen to dinner. Was there one knife and one fork for each person when the company sat down, or two knives and forks?

William. Two, Sir.

Onesimus. I thought so: this was one cause of the confusion, as it very often happens that the company only use the silver fork in eating the fish and some other things; when this is the case, there will be two knives left, and but one fork: now, unless the same person who takes the dirty plate away, likewise brings the clean one, it is very likely to make mistakes, as, not knowing whether the knife is dirtied or not, you may take both a knife and fork; and if there should be only one wanted, it is very disagreeable, for, if you want to hand any thing about, it is inconvenient to have it in your hand, and to run to put it on the side-table causes great loss of time. There never ought to be more than one knife and fork put to each person in so large a party, unless it should be properly arranged before the company comes into the room, that every servant who changes the dirty plate shall also take a clean one; or that one should take away the dirty plate while the other should put a clean one in its place. It is solely the want of method that causes so much confusion, as each ought to have his proper place appointed, so that a servant who is on one side of the table shall not be running to change a plate which is on the other. Let every person, therefore, have his proper station where to stand.

and whom to wait on, and keep his eyes and ears open to their wants: I do not say he ought not to assist the others if need requires, but he ought to pay particular attention to those he attempts to wait on. And now, William, how did the butler remove the carving knives and forks, and spoons, and likewise the dishes? and how did he put the second course on the table?

William. Why, he took the small knife-tray with the knife-cloth in it, went to the top dish, and took off the knives, forks, &c.; then came back to the bottom dish, then up to the flank dishes. He observed the same rule in taking off the rest of the dishes, and likewise in putting on the second course; and when he was removing the carving knives and forks, he made the boy follow him up and down, which had a very droll appearance. I told him, after dinner, that I thought he had run backwards and forwards more than he had any occasion for; as you had always told James and myself not to make any parade or bustle, or run about more than we could help, at dinner-time; but he seemed to think his own way the best, and being “only a lodger,” I said but little, and laughed heartily, after all was over, at the scene which I had witnessed.

Onesimus. This shows you, William, how obstinate some persons are in their own conceits. We often see the Wise Man’s proverb fulfilled; for there is more hope of a fool than of a self-conceited

person, who is so wise in his own eyes. Some imagine that their master and mistress will think them good servants because they are always on the run and bustling about: if there are such gentle-people, I am sure, when they get servants of that sort, they will pay for it in the many things which oftentimes are broken through it.

I shall now proceed to give you and James directions how to manage a party of fourteen to dinner, to which I hope Joseph, John, and Edward, will pay attention, as there are many things more to be done in a party of fourteen, than in a party of six. If you have any Dukes, Earls, Lords, or persons of title, to dine, you should be very particular to serve them according to their priority of rank; therefore no one who does not know them personally should be allowed to hand the plates, but only the sauces, vegetables, bread, &c.

Having before given directions how to set out the side-board and side-table, I shall now only observe that you will have plenty of things in so large a party to do it with to the utmost advantage; indeed, you cannot well do without two side-tables to place the things on, particularly if there be two sets of finger-glasses, which often is the case. Be very particular to arrange your things so as to come conveniently to hand. I shall consider you, William, as having the management of the dinner, and that there are six servants to wait on fourteen persons.

I shall also suppose, William, that you expect an evening party or rout besides, and I shall, therefore, give you directions how to manage it, when I have finished my observations respecting dinner.

GETTING READY FOR DINNER.

As a party of fourteen requires a long table, and some rooms are very small, you must, if possible, contrive to have a free passage round it, or else you will find it very awkward. Be particular in having the design of the table-cloth to face the person who sits at the top of the table, as it often happens at those large parties that the table-cloth is left on for the dessert; when this is the case you will have narrow slips of table-linen for the purpose, or napkins, to put down the sides of the table and across the bottom and top; they are to keep the cloth clean for the dessert, and when the dinner is over they are removed. You will want eight salt-cellars for fourteen persons, and six water-bottles. If the table is large enough, and not over-crowded, in a party like this you will have a *plateau* or *epergne* for the centre. If you have two sets of finger-glasses, and lip-glasses for the company to wash their mouths in, put the lip-glasses and one set of finger-glasses in a tray, if you have not room on the side-board or side-tables; then you can bring them into the room when wanted. In general, with so large a party as fourteen, there will be

two soups and two dishes of fish: be sure in that case to have two soup-ladles and fish-knives, and a double set of carving knives and forks. Be very particular in looking to your cruet-stands, to see that every thing is good which is in them, and that they are well cleaned. Let your table be laid early in the day, and every thing done which can be got ready; as on company-days you will have more answering the bells and the street-door than at other times.

I shall now consider that you have got all things ready in the dining-room and for dinner, which you could in the fore part of the day; that it is six o'clock, and the dinner ordered at seven. At six o'clock, then, see that the plates are warming, the iron heaters for the dishes put in the fire, and the water on, to put into the hot plates; get the spring-water for the water-bottles, and likewise for the cut glass jugs; have the beer, soda-water, &c. in readiness; and let the bread, salad, and cucumber, with the cold meats, be put on the side-tables ready.

Half past Six o'Clock.

Begin, if dark, to light up your lamps and candles; be sure to have plenty of lights in the passages, pantry, and other places which you may have to go through; get the dish and plate warmers ready on the table, the bread put round in the napkins, and the chairs set round the table in their proper places. When the cook has dished up the

dinner, be quick in putting it on the table, that it may not get cold. If you have ice-pails to ice the wine, let this be done ; be careful not to dirty the pails in putting the ice in. Let a hot plate be put round to each person, and the soup-plates to the left of the persons who serve at top and bottom, pretty near the tureen. Take a view round the room, to see if every thing is in its proper place. As it depends upon you, William, to conduct the dinner, you will have time to look over the table and on the side-board and side-tables, while the rest will bring up the things to you. Do not flurry yourself in running up and down stairs to fetch things ; the others must do that, as they have no particular charge upon them, and you will have the care and arrangement of the whole : therefore keep yourself cool and collected, as your head on such occasions must work more than your hands.

Having now brought you, William, to the setting on the first course, and every thing in readiness in the dining-room, we will proceed to the arrangement and waiting at table.

The first thing which you should do is to appoint a person to assist you in handing the wine, and taking the things from off the table and putting them on. I shall suppose that James is fixed on for this. You, William, should stand a little to the left of the carver, at the bottom of the table, and have one waiter to the right of the carver, then he will be ready to take any thing from you, and

hand it to the person whom it is for. You, James, take your standing to the left of the carver, at the top of the table, and have a waiter the same as William: let the other two stand opposite the middle of the table, one on each side. You, William and James, should hold the plates to the carvers, then give them to the other persons who wait, for them to hand to the company. Let each one have his own side to wait on, so as not to be running round the table: let those two persons who assist you at top and bottom, be the persons who shall fetch up the dishes, &c. and hand them to you; they ought to look over the bill of fare, and be perfectly acquainted how it is to go on the table, or they cannot hand it properly. If those two persons have the bill of fare, they can set the dishes on their trays as they are to go on the table; for as the covers will be on the dishes, you will not be able to see what is in them without taking the covers off, which does not look well before company.

As you, William, are at the bottom of the table, and near the sideboard, if you have time you may pour out the beer, toast and water, or any thing of this kind when wanted; but I think it best for you, or any one who takes charge of the dinner, to be near the carver to see and hear the wants of the company; therefore, let the others do it. I do not mean, by what I have said, that either of you are only to do just what is allotted to you; as, for instance, you, William, would not

stand to hear a person call for a thing the second time, if all the rest were busy; or if the person who is on one side should see several plates want changing on the other, and none on his own side, he will not stand like a post, and not help.

When you and James remove the covers from off the soup, let the others take them from you, and put them in the tray, or out of the room: where there are two sorts of soups, let two of the waiters take one side to serve, the other two the other side, observing one to have one sort of soup, and the other another; this will prevent the company being teased by so many persons offering them soup, if they do not choose any. When the soup is removed, put the two dishes of fish on; let two waiters hand the fish round, and the other two the sauce-boats and sliced cucumber, with the cruets, if wanted: when the fish is done with, let the joints which are for top and bottom be put on: as soon as this is done, take off all the covers from the dishes; you, William, beginning at the bottom dish, and taking the left side of the table; and James beginning at the top dish, and going down the right; do this regularly, and without flurry: and let those persons who take the covers from you, remove them out of the room at once; let two hand the meat round, the others the vegetables, &c. &c. Before the first course is quite done with, let the cook know, that she may be ready with the second.

You, William and James, may each have a

knife-tray to take off the knives and forks ; begin at top and bottom, as you did in taking off the covers ; or one of you may remove the knives and forks, and the other the dishes ; this you must settle between you ; but at this time, as there is in general enough for one to do, to hand the wine about to the company, perhaps it would be as well for one to attend to this, and the other to take off the dishes, &c. while the others can take them out and fetch the rest up ; if so, you, William, must remove the things from off the table, and James hand the wine. Begin, William, at the bottom dish first, to remove the knives, forks, and spoons ; then go up the left side of the table, removing them as you go round, then you will leave off at the bottom ; observe the same rule in taking off the dishes, and likewise in putting them on : if James helps you, let it be done as before directed, he beginning at the top, and you at the bottom dishes. While the second course is bringing up, you should adjust the table, and see the proper carving knives and forks, &c.

When the second course is nearly done with, let two get the different sorts of cheese, and the butter ready, with salad and cucumber, or any thing which should go on with it. Remove the second course as before directed, when done with ; then put the cheese, &c. &c. ; let two hand the cheese about, while the other two remove the glass-coolers and wine-glasses from off the table, as the com-

pany seldom drink wine with their cheese. When the cheese is done with, let it be removed, and the dirty things taken out of the room by two, while you and the rest clear the table : when that is done, you, William, with a spoon, or a brush for that purpose, take off all the pieces of bread, while James follows, with a plate and clean cloth, and wipes off the crumbs, and the other two put the finger and lip glasses on ; when they are done with, put them into the trays appointed for them ; when this is done, if the table-cloth remains on the table, you must take off the napkins, or slips of linen cloth. If, William, you and James go to the top of the table, one on each side, you will be able to roll the cloth or napkins down the table to the bottom ; see that there are no crumbs of bread left on the cloth. James and you must put the dessert and wine on, with spoons, knives, &c. &c. while the others put the dessert-plates and glasses round. As soon as the dessert is put on, James and you must stop to hand the ice and the wine about, till the company have done eating the ice ; let the others remove every thing that is necessary to be taken out of the dining-room, and begin to put the things in their proper places, and wash up the glasses, &c. &c. ; while you, William, must hold yourself in readiness to answer the dining-room bell.

If there should be cold meat on the side-table, you, William, will have to carve it ; therefore, be particular to observe the prime parts, that you may

be able to serve it properly. If, in the second course, there is any thing hot, have hot plates ready, and sometimes the dish-warmers which were used for the first course will be kept on for those dishes which are served up hot in the second. Observe, William, as soon as the dinner is over to have the silver plate washed; let the silver forks be washed by themselves; this will prevent them scratching the spoons, which is often done through washing them together. Let the steel knives and forks be wiped and put away, and every thing else put in its proper place. Be very particular to see that the tea and coffee are getting ready for the company, and that the drawing-room is properly adjusted, as the ladies leave the dining-room before the gentlemen, and have coffee taken to them first. The gentlemen sometimes have their coffee before they leave the dining-room. I shall say no more at present, but I am ready to answer any questions which either of you have to ask.

James. We are all of us much obliged to you, Sir, for your directions; and we cannot but think the way in which you have directed us, in point of taking off and putting on the dishes, is much better than to be running backwards and forwards unnecessarily; which often causes great confusion and accidents. As to what some persons say, that the top and bottom dishes are in general begun to be served first, therefore ought to be put on first; this can have no force in it, as there is none begun

till the whole are on the table, therefore it is reasonable to think the least running about and flurry must be the best. There are still, however, several things I should like to ask you about; for instance, sometimes we may have a large party, with only few, in comparison, to wait on them; sometimes, by most of the company bringing their own servants, we may have more than do us any good; and sometimes there is great bustle and confusion occasioned by there not being a sufficient number of silver forks or spoons, or other things to serve the company, without having them washed, which is very inconvenient.

Onesimus. Indeed, James, I am afraid you will often have those disagreeablenesses to complain of; therefore, before you go into the dining-room, learn who the persons are whom you have got to assist you to wait, and whether they know their business or not.

Admitting that the dinner-party should be twenty persons, and as many to wait on them, let a certain number be appointed to hand the sauce-boats round, and the vegetables, while the rest shall be handing other things; be particular to settle this before the company comes into the room; let every one have his proper standing appointed him; if you do not attend to this, you will find the greater number you have to assist you, the greater will be the confusion: if you have more persons to wait on the company than six to fourteen, have one

only, besides yourself, to remove and put on the table; do not suffer any other persons to do it. If you have fourteen to dinner, and only four persons to wait on them, one should take off and put on the dishes, and one assist to hand the wine; you, James, should be at the bottom of the table, and the person who is to assist, at the top: let three of you hand the fish, meat, &c. &c. and one the sauces and vegetables. If you have eight to dinner, and there are only two of you to wait on them, you, James, must put on and take off the dishes, and let William fetch up and take down the things, as you ought never to leave the room. You will not, perhaps, be able to wait on the company exactly as you would wish; but if the person whom you have to assist you is handy in waiting, you may do a great deal if one stands at the top, and the other at the bottom of the table.

As to what many servants assert, about their waiting, and managing a dinner-party, it only shows their ignorance. A person who can say that he has waited on a dozen or ten by himself, shows that he does not know what waiting at table is; for, where a person has got so many to attend on, it is not properly waiting on the company, but the company *waiting for the servant*, or *serving* themselves. If you have two, or three, or more servants to assist you, and their masters or mistresses sit near together, you must not let them stand behind them, but appoint them their proper places,

according to the directions I have before given to William and you, and I have no doubt but you will then be able to go through the dinner comfortably. If the servants should say it is their master or mistress's wish that they should stand behind them when dining out, you may observe to them, that they can tell them the reason why they did not; for, suppose the room should be particularly narrow just in the place where one is to stand, this would perhaps be the cause of much confusion, if not of accidents. Always choose the persons who know most of waiting at table to hand the plates round; let the others take the sauce and vegetables; or if any are very awkward, let them stand near the plate-basket and take the plates out of the person's hand who brings them, and put them therein, and put the clean ones ready with the knife and fork in each; and always before any strange servants go in to wait at table, take them first and show them the room, and where the different things are put, and how all is to be conducted. If a dish is to be served up in a peculiar manner, or some one of the company require any thing particular, it ought to be explained.

As to not having plate enough for the dinner without washing it, I must acknowledge this has often been the cause of much confusion in the dining-room; to rectify it, have a jug of hot water and one of cold just at the outside of the dining-room door, or some place near at hand, and if you can

arrange with one of the maids to wash the forks and spoons for you, it will be all the better; if not, do as I have before advised, as you can wash them yourself in the time you would be running up and down stairs to do it. If you should not have plates sufficient, recollect it in time to send some down to the cook, to have them washed ready.

AN EVENING PARTY, OR ROUT.

Now, William, I shall observe to you a few things concerning an evening party, or *rout*. I have before advised you, when the dinner was over to see about tea and coffee, and the lighting up of the drawing-rooms; let the rest wash up, and put their things in their proper places to be ready against the time the evening company comes. The ladies, as I have already said, in general leave the dining-room before the gentlemen, and have coffee first; the gentlemen often have it carried to them there. You ought to take up both the coffee yourself, and tea if you possibly can, or have persons to assist you who know the company, and are able to hand them according to the priority of rank in the company.

When the gentlemen leave the dining-room, you should go in the first, and put away the wine. If it so happens that you are taking up tea or coffee, you should turn the key of the door, and not suffer any one to enter, as it too often happens that persons who are assisting to wait at table, will

go into the room when the butler is not present, and drink and lavish the wine away with the dessert ; indeed I have known a table entirely stripped of the remains of the fruit, &c. &c. and a great deal of wine drank : this is truly distressing to the person who is answerable for the care of those things ; therefore, if you cannot attend to it when the gentlemen leave the dining-room, lock the door, and put the key in your pocket, till you can. When servants and waiters are waiting at dinner, it is however customary that they should live well, and have plenty of good beer ; that is, enough to do them good ; and where they have not this they will, in general, take every opportunity of stealing whatever they can lay their hands on, in the eating and drinking way, which is not to be wondered at ; therefore, when you have company, always try to make the persons who help to wait comfortable, by getting necessary things for them, which I am sure no reasonable master or mistress will deny, if properly spoken to about it. But you must not suppose, that you are to drink your master's and mistress's wine, and lavish it away as you would small beer : there are many ladies and gentlemen who would not mind their servants having a glass of wine on such occasions as those, if they did not take more ; but such is the unfaithfulness of some servants, that they will absolutely waste it, and even get drunk, so as not to be able to wait on the company. Thus one evil brings on another. I

think a little good beer is the best for servants; but if your master or mistress ask you to have a glass of wine, always accept it; if you cannot drink it then, there may be a time when you can, or some of your fellow-servants may be glad of it; but when you are intrusted with the wine, neither make away with it, nor let your mind hanker after it; but endeavour to fulfil your trust with uprightness, doing to your master what you would wish a servant to do to you, if you were in your master's situation.

In taking the dessert things away, be careful not to knock the dishes and plates about, so as to chip or break them. Let the wine and other things be put in their proper places; do not let them stand to tempt persons. Let the chairs be set round the sides of the room the first thing, that you may not run against them, and break the things you may have in your hands; then let the napkins be folded up, the glasses be removed into the pantry, and every thing be put in its proper place.

REFRESHMENTS.

You, William and James, I shall suppose to take up the tea and coffee. With the coffee there is seldom any thing eaten, therefore one is sufficient to take it; but the tea in general has some eatables with it, such as plum-cake, toast, or bread and butter: therefore one of you must take the tea,

and the other the eatables, and hand their tray to the company, holding it as conveniently as you can for them to help themselves. The one who takes up the eatables should wait in the room to receive the cups and saucers in the tray from the company, for it too often happens that they set their cups and glasses on the mantelpiece, tables, and other places, which often get stained by them, particularly by the ice-glasses. Be exact in having the refreshments brought in proper time according to your orders, as I have known a great number of the company leave, before they have been served, through the inattention of the servant, in this respect; therefore be always rather before your time than after it.

ANNOUNCING NAMES.

When you expect company, you ought all to be in your proper places ready to receive them. I shall consider that there are six of you; two to take up the refreshments, and the other four to show up the visitors; let one person be at the drawing-room door, to announce the names to the lady, or gentleman, who stands there to receive them; let another stand at the bottom of the staircase to announce them to the one who stands at the drawing-room door, and the one who opens the street-door must announce them to the one who stands at the bottom of the staircase; the other must stand in the hall, but not attempt to announce, for it is fre-

quently the case, that the more persons are in the hall to receive the company, the greater the confusion is, as they perplex each other. If there are six or ten persons to receive the company, only have three to announce the names, unless the hall and staircase should be very long; and the persons who are to give the names up should be well acquainted with the company; all the servants, however, that can be spared must stand in the hall for *show*, particularly the livery servants. If the person who gives up the names thoroughly understands them, this will prevent mistakes. It often happens, when one family have been announced as coming in, that their names are given up to the person at the drawing-room door, while they may have gone into a room to take off their cloaks or shawls, and adjust their dress; and others in the meanwhile have come in, and gone up before them; this has caused great confusion, particularly if the waiter who stands at the drawing-room door do not know the company personally: in this case the servant who stands at the bottom of the staircase must be on the look-out, and if any who go in there stay long and others come during the time, he must not give up the names of those who are gone into the room, till they come out again. If any ladies or gentlemen stay there for some time, and the person who stands at the bottom of the staircase has forgotten their names, which is often the case, he ought to ask them again, and not let them go up stairs without

announcing them to the person who stands at the drawing-room door.

Be very particular to have each servant in his proper place, and keep him in it. You would do well to have a list of all the names of the visitors, and look it over now and then, and read them aloud; this, with paying attention in the morning visits, how the servants pronounce the names, would be a great assistance to you at such times, as you should endeavour to have a right pronunciation of them, without which you will often make mistakes.

If at any time the servants in the hall who are waiting for their families, make a noise, or any remarks on the company coming in, you must forbid it; if they do not desist, you must turn them out. It is too often the case that servants forget themselves on those occasions, and will be laughing and making their remarks, which is highly improper, and often complained of. You must see also that they do not obstruct the company in coming in, and going out, in the hall, by putting their legs across it; it is through the ill conduct of some servants, that many ladies and gentlemen will not suffer any to come into the hall; and it is truly distressing for those whose health is not very good, to stand out all weathers in the cold and damp, and wait perhaps for hours. If you can have seats for the servants, always try for it, but make them in return keep quiet.

You must observe the same rule when the company are leaving the house, as you did at their coming in: the person who stands at the drawing-room door must announce the names as they come down, to the person who stands at the bottom of the staircase, for him to call the servant in waiting, that he may have the carriage up ready; if he be not in the hall, let the person who stands to open the street-door call aloud for him, but he ought not to go further, as every one should be at his post when the company are going out, and the servants who come for their families ought to be within call.

When you have a large party or *rout*, ask for a constable, to keep order among the coachmen: this is highly necessary for the comfort of the company in setting down and taking up, particularly if the weather be wet; and also out of humanity to the poor horses, as they are often cut and beaten shockingly at such times: this is a piece of unnecessary cruelty towards those useful animals, which calls aloud for the interference of ladies and gentlemen of humanity, to have some effectual means brought forward which shall do it away: it is often done in trying to break the rank. If there be a constable, and he makes the coachmen set down *one way* and take up *another*, and keep in the *rank*, it will prevent confusion, and the company will be able to get in and out of their carriages faster, and without risk; as accidents often occur when there is no person properly to regulate them.

SUPPER.

William. I thank you, Sir, for these observations, and I have no doubt but we shall all receive benefit by them; but it sometimes happens that at those parties many of the ladies and gentlemen stop supper, and have it in the drawing-room, so that we cannot get the cloth laid till the others are gone, nor, in fact, till it is ordered.

Onesimus. I shall first give Joseph directions how to set out a supper-table, and I will then make a few observations to you, on having supper in the drawing-room.

I shall consider, Joseph, that the company you have in the evening make up but a small party, that is, about twenty or thirty to supper. Such parties as those are very common in small families, where there is only one servant kept, and they seldom have company to dinner when they have a supper party. In those small parties the company in general play at cards, therefore observe to have all your lamps and candles lighted up in the drawing-room, before they come. If there be glass chandeliers or sconces, and if they are so high that you cannot reach them without steps, you had better have a small cane or stick with a wax-taper tied at the end, and an extinguisher; if you have this, you will be enabled to light them, and put them out, without having to bring

the steps into the room, which is very inconvenient at such times: always prepare your candles before you set them up, that they may be ready to light without much trouble. I hope you never will attempt to blow them out, when the company are gone, with your *mouth*, or even a pair of *bellows*, as this is both dirty and very dangerous. Have your tea-things in readiness, with every thing belonging thereto, and likewise the glasses, &c. for the refreshments, which in general are carried up to the company in the drawing-room before they have supper: let all be so ordered and arranged, that you can have every thing when wanted without confusion. If the weather be cold, make up good fires in the rooms, and let the hearth be well swept before the company come, also the card-tables set, the chairs adjusted, and every thing properly arranged.

THE SUPPER-TABLE.

You can always lay your table-cloth for supper before the company comes, if the room is not made use of to make the tea, or prepare the refreshments in. You ought to know what number of visitants are expected; then place the chairs close to one another; this will be a rule to guide you as to what length the table should be. In putting the linen cloth on, be as particular as at dinner. Put one knife and fork to each person, unless you are short of waiters; in this case put two. Let your carving

knives and forks, salts and spoons, be placed as at dinner, and a wine-glass to the right of each person, about four inches from the edge of the table. Glass-coolers, finger-glasses, or napkins, are very seldom used for supper. You must have proper water decanters, or jugs, to set on the table, with spring-water in them. Let two or three glasses be put to each of the decanters, as in general the company help themselves at supper, without the formality of more attendance than is necessary for comfort. If it be a cold supper, you can put plates round for each person; but if there should be any thing hot, you must have hot plates; this is, however, seldom the case in small families.

You can set your supper things on the table before the supper is ordered, therefore you may take your time in putting it on. You should have a bill of fare to direct you. Be particular to put the dishes on the table as it is there directed, as every dish is contrived to answer each other; let the dishes be put in a proper line and at equal distances from each other, and from the edges and ends of the table. There is seldom any changing of dishes at a supper-table in a small family, particularly if cold: it is generally all on at once, therefore you will not want so many things as at dinner; but have plenty of rummers and tumbler-glasses. Let your side-board and side-table and every thing be set out as at dinner. The decanters of wine are in general put on the supper-table: observe the same rule here as

at dinner; if there are only pint decanters on the supper-table, it will be necessary to have more than if there were quart ones; but this depends on your employers, and they will give you directions accordingly. Study, however, to put on every thing so that it may look handsome, and as though you had a design in setting it out. In general, the dishes which are sent up for supper, the meat as well as the fruit, are garnished with various green leaves and flowers; be particular not to shake them off, in carrying them up, as they give the supper-table a pretty appearance.

In waiting, observe the same rule which I gave to William at dinner, and be regulated according to the number of persons you have to assist; let every one have his proper place appointed, and what to do.

SUPPER IN THE DRAWING-ROOM.

I shall now, William, observe a few things to you concerning the company having supper in the drawing-room: this often causes great confusion, as it is always done in a hurry; and sometimes the tables from the dining-room are to be carried up into the drawing-room for supper; if you have this to do, be careful that you do not knock the corners against the wall in coming up. Let your glasses, knives, forks, plates, and every thing be in readiness, and likewise the supper all got ready in good time, that you may have nothing to do,

but just to set the table and put the things on, when you have got the orders; in fact, you should so place your things below, that you will merely have to take them into the room when called for.

I have already cautioned you never to make more noise than is absolutely unavoidable, in laying a cloth, or clearing a table; but I must impress it on your attention to be particularly careful not to do it when the company around may be engaged in conversation, music, or reading; as your own sense may tell you that the rattling of knives and forks, the jarring of china, and jingling of glasses, cannot be a very agreeable accompaniment to musical sounds, or an interesting narrative. Take care, also, not to leave the door open longer or oftener than you can help, especially against the backs of any of the company, as many a sore throat and cold have been owing to carelessness of this kind in a servant.

Have a green cloth, or piece of carpet, to put under your plate-basket and knife-trays, as, in a hurry, things may be slopped or spilt out of the plates, which would spoil the carpet. Have your tray-stands in the room to put your various things on in the trays, as you will have no side-board. If the drawing-room floor be covered with a drugget, instead of a carpet, you must be doubly on your guard, and never put the dishes or plates thereon. When the supper is served up in this way, there is not so much form as when it is laid out in the rooms below; but always arrange it in the best way you

can. When supper is over, and the company gone, gather up your plate, and see that it is all right; because, if not, the present will be the time to look after it; as it sometimes happens that spoons, forks, &c. are thrown into the dust-hole, or hog-tub, with bits and scraps, therefore always count it the same night, or the next morning. Let the lights in the drawing-room and parlour be put out with the extinguisher, as before directed; and the lamps be turned down, not blown out; let the thing which is to keep up the oil in the lamp be put up, when you put it out, which will prevent the oil from overflowing, as it is apt to do when it is warm.

I think I have now said sufficient to give you an insight into the manner and ways of setting out the tables, and properly waiting on a small party; and although in a few things there may be a trifling difference in some families, still the foregoing observations will be of service to all, if you properly attend to them.

THE KITCHEN MEALS.

AND now, my young friends, having taught you how to attend on the meals of your superiors, I will give you a little advice as to the proper mode of conducting yourselves at your own. In all

families there is, or ought to be, a set time for the servants to have their meals, when all should endeavour to attend, as, without this, it will be impossible to go on comfortably; you must therefore arrange your work so as not to be loitering about, when you should be at your meals, as the manner of some is, which often is the cause of sad contention and confusion; for, if one servant comes at one time and another at another, it interferes with the cook and her work, so that she will not be able to do her business regularly; besides, how unthankful and irreverent it is not to be round the table, when a blessing is asked on the bounties which the good hand of the LORD has provided for the returning wants and necessities of our bodily health, which we ought to receive with thankfulness, and acknowledge by our attention to the set times appointed for it, our good behaviour while receiving it, and our readiness in returning to our proper occupations afterwards. Let us not be like some we read of, who *ate and drank*, and then *rose up to play*; but let us receive our provisions thankfully and eat moderately, and not meet at the dinner-table, or indeed any where else, to quarrel and dispute with each other, which too often is the case, and to complain of the cooking, or the provisions not being good enough: this is what I have often seen in persons who had scarcely ever known the comfort and pleasure of eating a good meal before they entered gentlemen's service. How wicked is such

conduct towards God, who has made their cup to run over in natural things; and how ungrateful to their employers, who provide bountifully to make them comfortable and happy !

In some families they are very strict, and will not wait for any servant; if they do not attend at the time appointed, the provisions are removed from the table, and put away; and this is what ought to be in every family. If any of the servants be kept from their meals by particular business of their employers, it is a different case; there should then be a sufficient portion cut comfortably off, and put by for them; for the whole ought not to be kept waiting for one, unless it is ordered to the contrary. It is the rule in some families that the man, or boy, should lay the cloth for the servants; it is always the boy's place to do it where there are both kept, therefore lay it in time for the cook to put the dinner on at the appointed hour. The man-servants likewise always have to draw the beer for dinner or supper; never draw too much at once, but rather go twice than run the risk of wasting it. If there be too much accidentally drawn at any time, put it into a bottle, and keep it for the next time you draw, and mix it with the fresh: wilful waste often brings woful want, to those who are so sinful as to be careless and extravagant in the provisions committed to their charge. Be clean and tidy at meal-times, and talk but little while eating; I have known some who have been

so rude as to broach all manner of filthy conversation at such times, which is a disgrace to any human being, and ought not to be suffered in any place, above all in a gentleman's house. Some likewise cannot sit a moment without lolling upon the table, or cutting and chipping a bit of bread, or something of that kind, or rubbing the tablecloth with their fingers, or else knocking the knives against each other: avoid all such foolish actions. If you have done eating first, sit upright and behave respectfully, and never get up till all have done, unless your business calls you.

Do not abuse the plenty you may see before you by suffering it to tempt you to eat and drink till you can do so no longer, or till you feel uncomfortable: this is a *hoggish* practice, and frustrates the designs of Providence; for, when the stomach is overcharged, it does harm instead of good, as it cannot digest well, particularly if you have not much exercise, as you cannot then require so much support; and gluttony and excess not only unfit the body for exercise, but likewise clog the wheels of the mind, and make it seem a trouble to read, move, think, or do any thing else. When you have done dinner put your chair back in its proper place, and never leave your things about for others to wait on you, as you must consider there is no servant kept to wait on another; therefore, always help to clear away the things and put them into their proper places. If at any time

you should see your fellow-servants busy and not able to come at the hour appointed for meals, lend them a hand if you can, so that you may, if possible, be all together at those times; this will be acting like a Christian; for, how heathenish it is to see a family of servants come to meals one at one time, and another at another, without asking a blessing on what the LORD in HIS goodness has provided, or returning thanks for what has been received? This is done in too many families; but we are ordered by the LORD to receive every thing with thanksgiving and prayer, and in so doing you will have such comfort and blessing in receiving, as the drunkard and glutton can never know.

BEHAVIOUR TO YOUR FELLOW-SERVANTS.

MUCH of the comfort of servants depends on their behaviour and conduct towards each other; and you will always find, the more you endeavour to promote the happiness of those around you, the more you will secure your own. Consider that you must live with fellow-servants like yourself, made up of imperfections, which will give you an opportunity of exercising your patience and forbearance towards them, as they will have to do towards you.

Be not hasty in passing judgment on any one,

as we are called on to act with Christian charity towards each other; that is, to do unto others as we would they should do unto us, were we in their situation and they in ours: if this were to be attended to, our lives would pass more pleasantly with us than they do: but how different is the practice in general to this, I have no need to say, as observation and woful experience will soon teach us what domestic quarrels families are too often the scenes of. There you will see *envy, malice, duplicity, dishonesty, misrepresentation*, and every other evil, to the tormenting of each other, instead of dwelling together in affection and unity, and living in peace and happiness, and making their home a little heaven, as they might if they were so inclined; instead of which they make it a *hell* on earth, by their wicked ways and disagreeable tempers, and wishing to tyrannize over each other: this seems to be the great *bane* in families, as I have known places where the servants have had every necessary good to make them comfortable provided by their employers, yet are miserable through not agreeing one with the other; thinking, I suppose, that happiness and respectability consist in having authority over their fellow-servants; but this is quite a mistake, as it consists in performing the duty which is allotted us, and doing unto others as we should wish they should do unto us: herein lies our *true happiness*.

A great source of contention and confusion

among servants is one waiting for another to do what he ought to do himself. Therefore know your work, and do it; but if it should so happen that you have not time, ask your fellow-servants with civility to do it for you, or to help you, and be always ready to lend them a hand to do any thing in return, or if they should have forgotten any thing, to do it for them, if they are not in the way to do it themselves.

When any of your fellow-servants, or any other person, tells you tales about others, be not hasty in crediting what they say, but observe in what way they represent it, and whether they try to make the most of it, or not; try also to find out whether they have had any quarrel with the persons they are speaking of, and whether they seem to triumph over any of their failings; or bargain that their own name must not be mentioned in the matter; if so, you may rely on it, that a great deal, if not all, of what they say is false. Keep such persons always at a distance from you; treat them civilly, but have nothing to do with them, any further than your business calls you.

It is the lot of all Adam's race to be born to afflictions; servants, therefore, have them more or less, as well as others, and at such times we are called upon to exercise our religious charity; and the more readily to assist each other in cases of illness, as we know not how soon it may be our lot to be laid on a bed of sickness ourselves. I

have known the good intentions of a benevolent master and mistress towards an afflicted servant often frustrated through the ill-nature of the rest of the servants, who would not do any thing for them ; thus, the poor afflicted creatures have been sent out of the house, through the *cruelty* of their own companions. Such persons would do well to consider the words of our blessed Lord and Saviour Jesus Christ, as recorded in Matt. chap. vii. ver. 2, “ *With what measure ye mete to others it shall be measured out to you again ;* ” and many more of like import ; but let this suffice. Now consider, my young friends, how distressing must be the feelings of servants when ill, and not able to do their work ; but how much more must they feel when under the necessity of being removed out of their place, through the ill-nature of their fellow-servants ; perhaps having no where to go to ; no friends, and but little money to support them : this ought deeply to impress our minds, and fill us with a desire to alleviate the distresses of those who are afflicted, and to do as much of their work, and wait on them, as far as in us lies. Never let us add to the sorrow of persons in affliction by our cruelty and uncouthness, but rather let us do all in our power to comfort them and alleviate their sufferings, even if they have treated us ill before ; let us forget it all when affliction overtakes them, and try to win them to love and respect us, by our kindness and attention to them when they cannot help themselves.

These are the principles which will bring true peace to the mind, if practised, and which have been the means to soften and melt a person into contrition, who, perhaps, may have shown but just before a stubborn and disagreeable temper. How blessed is such revenge as this, which can soften the bitterness and cold-heartedness of our enemies, and win them to love us, rather than render evil for evil !

Never irritate a person of a contentious spirit, nor hold any argument with such an one. Wherever you may live, try to please all and live in peace with all ; make as many friends as you can, and as few enemies ; watch over your own temper and conduct with scrupulosity ; try not to provoke any one, not even a foolish or conceited person, for, if you reprove such, they will hate you, when a wise person would love and respect you. Watch over the failings of others, as warnings to yourself ; and always try to do unto others as you would wish they should do unto you, were you in their situation ; keep this in mind, and you will find it support you under every vexation and trial, and prevent you from many hasty actions and words, and many an evil deed which you might fall into, if not checked by such considerations. By curbing the first breaking out of our temper, and keeping a watchful eye over our actions, we shall soon gain such command over ourselves as will add much to our own comfort, as well as the comfort of those about us ; but if we do not practise constant watch-

fulness, we shall make but small progress in this amiable and peaceful state of mind.

Be not hasty in running up to your master or mistress with the faults of your fellow-servants; when they do wrong admonish them, and if they will not hear you, state to them the consequence of their conduct, and how it will hurt their character if they do not mind how they behave themselves; but if at any time they should do any thing that you find it necessary to let your master or mistress know, do not make the most of it, and still less make it worse than it really is; but state it in as simple a manner as possible, not with a deep designing insinuation against the unfortunate offenders. Consider what injury you do to their character, and how easily they may be thrown out of bread by it, and perhaps led on to greater evils. Let no mistaken zeal for your employers tempt you thus into irritating them, by magnifying the faults of any one that may serve them; and, above all, guard against being influenced in so doing by an envious, lying, or revengeful spirit. Remember that “*the Lord abhors the deceitful man, and will not let him go unpunished.*” SOLOMON says, “*He that uttereth a slander is a fool.*” And when we recollect that a servant depends on his character for his bread, how careful ought we to be of what we say of each other!

If any of your fellow-servants should have the misfortune to be deformed, or have any blemish or

defect in their person, do not make them the objects of your derision: such conduct is shocking to the highest degree, though too frequent among idle ignorant people. It is affliction enough to the unfortunate persons to have to bear about them inconveniences which often stand in the way of their getting their bread; and we ought always to keep in mind that we are none of us our own makers, nor can we make one hair on our head *white* or *black*, or add one cubit to our stature; thus our dear LORD tells us: then what an abuse of our reasonable faculties is it, when we suffer ourselves to mock a fellow-creature; and what presumption and ingratitude must it be to our Maker, to reproach those to whom he has not thought fit to be so liberal in outward appearance as he may have been to us. No, my young friends; let us show our gratitude and thankfulness to our benevolent Creator by our good behaviour, and our desire to promote the happiness of those whom he has not so much favoured in the eyes of men; but to whom he may nevertheless have granted inward tranquillity and spiritual graces, far transcending any other good.

Another fault, nearly akin to that which I have been treating of, and indeed I scarcely know which is the worst of the two, is ill-treating any servant who may not be so well off, or have such respectable friends as ourselves. I have often been grieved to see how shamefully some poor fatherless and motherless young persons have been behaved to

by their fellow-servants, who have shown by such conduct a most wicked, nay, devilish disposition. What! my young friends, shall we *provoke, oppress, ill-treat, and tyrannize* over those who are not able to *defend themselves*? God forbid! rather let us do all we can to help them on their way, that it may not appear to them so rugged and forlorn. Consider what they must feel, when ill treated, to have no person to open their mind to; perhaps no brother, or sister, or friend near them, to sympathize with them, or console them; no parental care or advice to guide them in the best way; cast into the world, to seek their bread under many difficulties and disadvantages which others know not. O my young friends, you, who have relations to be kind to you, still think it hard when you are ill treated; how much more then must those feel it who have no relations or friends? I hope each of you will do all in your power to cheer the fatherless or motherless, or those who are still worse off, in having parents that set them a bad example by their own wicked conduct. Never reproach those persons with the conduct of their relations, as they are perhaps already too much grieved and ashamed of it.

If you live with aged persons, treat them respectfully, and never reflect on them because they may be old, as many young persons are too apt to do. Consider how you would feel if you were old, and not able to do your work as you were used to do, and then to be upbraided by a young ignorant

servant, who scarcely knows any thing but impertinence. Persons when they become old have often enough to put up with from hard-hearted employers, and the infirmity of their own years, without the upbraidings of the young; besides, you may live to old age yourself, and, through various divine providences, you may be under the necessity of remaining in service at a time when you had hoped to have a fireside of your own. If it be through their own improvidence, or improper conduct, that they are under the necessity of continuing in servitude to get their bread, they certainly do not deserve so much pity and sympathy; but still be not severe on their failings, as you, also, are in the body, subject to the like passions; always, therefore, respect the aged, and defend the fatherless and motherless child, and those who have no friend: never oppress them, for, if you do, God will arise up for them ere long, and vindicate their cause, to the confusion of their oppressors. Read what he hath said by his servants: David saith, that “*God shall break in pieces the oppressor,*” Psalm lxxii.; and in the 12th he saith, “*For the oppression of the poor and the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.*” If the Lord is on the side of the fatherless and motherless, and with the poor and the needy, as he undoubtedly is, and makes their cause his cause, which you may see that he does if you read Psalm

x. ver. 14, 18; Psalm lxviii. ver. 5; Malachi, chap. iii. ver. 5; may we not ask, Who ever fought against the Lord and prospered? The answer is ready—NONE. How much better will it be to act and do as holy Job did, both for own comfort and those round about us! Hear what the good man saith in chap. xxxix. “*I was eyes to the blind, and feet was I to the lame; I was a father to the poor; and the cause which I knew not I searched out; and I brake the jaws of the wicked, and plucked the spoil out of his teeth.*” I say unto each of you, go, and do ye likewise, as far as it is in your power so to do.

When any of your fellow-servants get promoted, or have any presents made them for their good behaviour, do not be dissatisfied and envious, but let it stimulate you to greater attention, that you may receive the same mark of respect at some future period. Behave to your fellow-servants who may be in authority over you, with every deference due to their situation; receive their commands respectfully and obey them cheerfully, as they are only set over you to see that things are kept in proper order; and by receiving their *corrections* and *admonitions* with thankfulness, they will find it pleasant to instruct you, and you will gain useful knowledge by your humility; besides, it is our duty to behave respectfully to those who are in authority over us, for, if you should live in service a number of years, you would not like to be insulted

by a boy or girl just taken into a family ; therefore do as you would be done by; and if you have to deliver your employer's commands to your fellow-servants at any time, whether they be under you or not, do not speak in an austere or domineering manner, and make a pompous use of that little pronoun *I*; but deliver them as coming from your master or mistress, and never usurp authority over any of your fellow-servants. Some whom I know, through their pride, ignorance, and overbearingness, are hated wherever they go; I therefore again exhort you to observe the golden rule, "*so do unto others as you would wish they should do unto you, were you in their situation and they in yours:*" this will be a sure rule and guide to all of you, and lead you in the path of earthly peace to eternal happiness.

DRESS.

IT forms an important part of an in-door servant's business to keep himself clean and well dressed; indeed it is thought so much of by some families, that they will not take a person into their house who has not a smart and clean appearance. Every servant, therefore, ought to be allowed money and clothes sufficient to do it with; but he must not bestow so much time or thought on his person as

to divert his attention from his work. I have known some, whose appearance has given the greatest satisfaction, yet who were so slovenly in their business that their employers were forced to discharge them; and others, who have done their work admirably, yet so far neglected cleanliness in their own person, that they were obliged to be discharged also. It is only by uniting cleanliness and neatness of person with assiduity and attention in your business, that you will make a good servant.

Recollect, however, respectability does not consist in having a large gold chain and bunch of seals, or in our cravats being tied so tight that we cannot move our heads without turning the whole body, nor even in letting a pocket-handkerchief hang out of the pocket a foot long; nor does it consist in wearing clothes which are too expensive for the situation we are in, although we may ape the *dandy*, and strut about like persons of consequence, and treat our fellow-servants as though they were not worthy of our notice: all this will not make us respectable servants. I shall, therefore, endeavour to point out to you wherein I consider true respectability to consist, as I not only wish you all to be good servants, but that your conduct may be an honour to your employers, and a credit to that part of the community you are in, as well as a benefit to society.

In the first place, you must consider, that when

you go out to service you must dress to please others rather than yourself; steer clear of either a slovenly habit, or a foppish and extravagant one; the two rocks upon which weak and vain minds are apt to split. Take heed that what you wear may be becoming the situation you are in, and never try to outvie your master in dress. I have seen this done, and I have also seen the same servants afterwards like vagrants, when they have been out of place for even a little while; having spent in extravagance and folly what they ought to have saved for their support in the time of necessity and affliction. You should have proper things for changing; enough to last a fortnight without washing; particularly if you have to travel. Let your shirts have frills to them; or have your neckcloth so long that you can fold it neatly over your breast; which is the fashion now, and looks very neat if properly done: in this case you will want no frills to the shirts. Have white cotton stockings, and white cravats to wait on the family, and never wear black or any coloured neckcloths after the morning, as they do not look respectable for a servant: you can, however, have coloured stockings and neckcloths to do your dirty work in. If you have a livery found you, of course you will have sufficient to appear clean and creditable in, with hats and wash-leather gloves; but if you find your own clothes, let them be made well, and of good quality, but never in the extreme of the fashion. Tie or

pin your neckcloth neatly, and use a stiffener in it; turn your hair up in front, and let the other part be kept smooth. If you have to wear hair-powder, be very particular in keeping your hair neat, and in adjusting it again when ruffled, as the respectability of a servant's appearance greatly depends on his hair being in order, and his neckcloth neatly put on. Never put your stockings on with holes in them, as they make a wretched contrast to a fine coat. Be particular in having your linen well washed, as it often happens that servants' things are neglected. Never wear them too long, or make them too dirty, before you have them washed. Always have drawers instead of linings to your small-clothes, that you may have them washed; likewise keep your feet clean, and often change your stockings; particularly in the summer, if your feet be damp, for, if you do not, they will be very disagreeable to persons about you; but you must not soak them much in water, for that will make them very tender: keep a towel for this purpose, and dip it into water, and rub a little soap on, and wipe them every day, or as often as you change your stockings, which must be once if not twice in a day. Keep your person clean altogether, and change your linen frequently.

You will find it necessary to have two day shirts in a week, besides a night one to do your dirty work in; and at least four pair of stockings a week, or perhaps one a day. In some places

you will be obliged to wear silk stockings, but in such cases the family find them; never buy any yourself. If at any time you have not proper things for change, ask your employers to advance you a little money, to buy you a few necessary things, rather than go shabby and dirty; and never think of taking an unlawful step to get any thing, as I have known some do, and be heartily sorry for it, when it was too late. You will find it necessary to have several pairs of shoes, as you will want thick ones for the carriage and to walk about in, and light ones to wait at table in. You ought not to wear boots unless you are travelling; nor should you wait at table in gaiters; but in some families the servants are kept on the run till the last moment; in this case you will find it necessary to keep your gaiters on, as they will look much better than dirty stockings: if you have time, always change your things, and wash yourself, before dinner; but in some families you will find it impossible to do so, as they are unthinking enough to keep the servant out till dinner is ordered, and ready to be put on the table. If you find this the case, let it make you more on the alert in having your things all laid out ready, so that if you can find a moment, you may slip them on without loss of time, as it is always desirable to appear neat and clean in waiting at dinner.

You will find it very difficult to do well without a watch, as you will often be ordered at a particu-

lar time, when you perhaps may not be able to get to look at a clock; besides which, clocks frequently differ, and a few minutes are sometimes of great consequence. You therefore must have a watch, if you wish to be a good and attentive servant. But there is no occasion to go to an extravagant price for one; be more careful to get a good one, that will keep time well, than a fine-looking one with a great bunch of seals; as that is foppish and extravagant, and we may all find better uses for our money than merely to nurse our pride with it.

If you take a place where you are to find your own clothes, and are expected to wear a livery, you must consider well before you buy your cloth, whether the place suits you, or you suit the family, or whether they are often changing their servants; for if you have livery suits made up for a family, and you should not be able to stay, they will be of little use to you afterwards; as you cannot wear them in another place, and you will get scarcely any thing for them, although they may be nearly new. When you find yourself livery, let it be good, and if you stop some years in a family you will be able to save by it; as some tailors will make up any kind of cloth for servants, thinking they have no voice to speak; thus their clothes are shabby in a very little time; but if you find it yourself, you can have much better cloth for the same money. You should likewise have a plain

suit of clothes to put on occasionally, when you go out to spend a day: besides, service is no inheritance, and you may want it in a hurry, and if you should not have any ready, you will be placed in an awkward situation; but let it be neat, and observe the same rule if you find plain clothes for yourself, instead of a livery. Never have your things made in a dandy shape and manner. I have seen servants, and particularly valets and butlers, who have just got into place, dress in so unbecoming a manner, as if they meant to outshine the gentlemen they served, that they have reminded me of the frog in the fable, who would swell itself out to vie with the ox; and, like the poor frog, they have generally been ruined in the foolishness of their endeavour: let such examples be warnings to us not to do the same.

BEHAVIOUR.

THE next thing which presents itself to view, after our *dress*, is our *address* and behaviour to those whom we serve, and those round about us; for, what good clothes are to the body, to set it off and make it appear respectable, civility and modesty are to the mind; fitting us for sociability in society, and making us move with honour and respectability in the sphere of life in which the kind

hand of Providence has placed us : therefore, I would wish you, my young friends, to pay particular attention to what I say on this subject, as, without good behaviour, your road through life will be rough and thorny, and often cause you to lie down in sorrow at night, when, if you had acted with discretion and kindness, you might have moved on with smoothness and enjoyed sweet repose.

In the first place, whenever your master or mistress calls to you, or speaks to you, never say *Yes*, or *No*, merely ; but, *YES, SIR* ; or, *NO, MA'AM* : or if it should be a lady or gentleman of title, let them be addressed according to the title they bear ; as, *Yes, my Lord* ; or, *No, my Lord* : *Yes, my Lady* ; or, *No, my Lady*. If you live where there are a housekeeper and a butler, you must answer them, *Yes, Sir*, and *Yes, Ma'am* ; as this is a mark of respect due to them in their situation, and ought to be paid to them. Never offer to talk, or force a conversation with your master or mistress, or any branch of the family ; for, to do so is impertinence which will not be easily looked over by many : nor make yourself familiar with any of the younger branches of the family, as many disagreeablenesses have arisen from so doing ; but treat them with the same respect that you show the elder branches, and keep yourself at a respectful distance. Be ready to give an answer when asked about any thing, in as few words as you possibly can, and with modesty and reverence, not with ostentati-

ousness and parade : if you do not know the particulars you are asked about, be honest, and say so ; and do not endeavour to deceive those who ask you, by pretending to know what you really do not.

If you ever hear the family, or any visitor, talking, or arguing upon any subject whatever, even if you know it, and they may be both in the dark, still you have no business to notice it, although you could set them right in one moment : but if they should condescend to ask you about it, reply as before directed ; but never make use of such words as these, when asked ;—*You are right, Sir, or Ma'am ; or, This gentleman is right, and the other is wrong* : for, whenever you are asked a question, you must consider that you are not expected to argue and dispute about it, but merely to state what you know, with simplicity and impartiality, taking no part on either side ; which is all that is required of you.

If those with whom you live ever condescend to ask you how any thing is done, or which is the best way to do it, give your opinion in a modest manner, as before directed ; but if they should after all take their own way, and that prove to be wrong, you must not notice it, or say, if they should condescend to ask your opinion another time, that it is of no use to give it, as they would not take it, although you told them the right way before ; for this would be assuming a consequence

which does not become a servant, let him be high or low in situation.

Should a master or mistress think proper to admonish you for any fault, or supposed fault, do not answer with impertinence; if you are wrong, take care that you do not the same thing again; but if not, take it patiently, and never reply in passion: refute an unjust charge coolly, if you have an opportunity, but if they will not suffer you to prove your innocence, fret not yourself; perhaps they may see in a little while that you were innocent of what they laid to your charge; if not, it is better to suffer innocently than justly for our faults.

Whenever you receive messages or commands from those whom you serve, or indeed from any lady or gentleman, do not turn your head another way while they are speaking to you, but look at them, not with a bold stare, but with a modest and steady countenance.

If you gain the confidence and approbation of those whom you serve, and get favour through it, do not be vain and high-minded, nor proud and insolent towards your fellow-servants, or assume a haughtiness towards your employers, and fancy they cannot do without you, because you are a valuable servant to them. Nothing can show more ignorance, wickedness, and vanity in a person, than, when he is promoted himself, to ill-treat his fellow-servants, and to behave with impertinence towards his benefactors: show your gratitude rather by an in-

crease of attention and assiduity to them, and by doing all you can for your fellow-servants to bring them forward in the same manner; by which conduct your own happiness will be increased. Never indulge the *abominable* and *hateful* spirit to wish to get into favour by aspersing and calumniating your fellow-servants, which is too much the case, now-a-days, to their detriment and sorrow, and the distraction of the family peace. It cannot be good behaviour towards our employers to keep tormenting and irritating their temper with dark insinuations; consider, the less you vex them, either yourself, or on account of others, the better servant you will be to them.

Always show your respect to the family by *moving your hat* when you meet any of them; never keep it on in the house, or sit down in the presence of your master or mistress, unless they bid you. Never make a noise or talk loud in the house. Keep from singing, bawling, and whistling; this may do in the country to frighten the birds from the field, but not for a gentleman's house; here you must endeavour to go about as still as you possibly can, and do your work *quietly and quickly*.

There are various ways wherein you can show your respect and attention to your superiors; therefore, make it your *study how to please*: this will add both to your profit and likewise to your comfort; as in gentlemen's service there will be times

and seasons when you will see things, and are not to see them; when you will hear things, and are not to hear them; when you will know things, and are not to know them; when you will be present, but yet must be absent. I shall leave the explanation and application of these paradoxes to your own good sense, which, I have no doubt, will soon satisfy you as to the meaning of them.

Were I required to pourtray a good domestic servant, I should say, he must have *eyes* like a *hawk*, but be as *blind* as a *bat*; *ears* like a *cat*, but be as *deaf* as a *post*; must have more *sensibility* than the *sensitive plant*, but yet be as *hard* as a *stone*; must be *wise* as a *counsellor*, yet *ignorant* as an *ass*; his *movement* *swift* as that of an *eagle*, but *smooth* as that of a *swallow*; in *manners* and *politeness* a *Frenchman*, in *probity* and *virtue* an *Englishman*; in *dress* a *gentleman*; in *disposition* a *saint*; in *activity* a *harlequin*; in *gravity* a *judge*: he must have a *lady's hand*, a *maiden speech*, and a *light foot*; in *protection* and *defence* he must be a *lion*; in *confidence* and *trust* like the law of the *Medes* and *Persians*, “which altereth not;” in *domestic management* a *Moses*; in *chastity* a *Joseph*; in *pious resolution* a *Joshua*; in *wisdom* a *serpent*; in *innocence* a *dove*. I shall leave these remarks to your serious consideration, and hoping the good hand of the Lord will be with you to direct your steps aright, I shall conclude with the Apostle PAUL's admonition, when he de-

sires his son Titus to “*exhort servants to be obedient to their own masters, not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*”—Titus, chap. ii. ver. 9, 10.

“*Not with eye-service, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he is BOND or FREE.*” And to masters also he saith, “*And, ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him.*”—Ephesians, chap. vi. ver. 5, 9.

TO BUTLERS.

I SHALL now, William, make a few observations to you respecting butlers; as you have already been promoted in your situation, and I have no doubt, with a continuance of good behaviour, and study how to do your work well, that you will soon be able to take a butler's place; and the directions which I shall give to you will suit Edward, and James, and others under the same circumstances, if ever

they should be promoted, or offer themselves for that situation.

I am well aware, William, that I am now treading on tender ground with many who are butlers, or rather fill up the place of butlers, from whom I expect no thanks for the observations which I shall make respecting them; but it is for your sake, and for a few more who are not above learning, that I offer my remarks. You are well aware, that in several families, where you have been acquainted with the servants, constant confusion has taken place through the persons who have been in the butler's situation not knowing their business properly. It is a great trouble to ladies and gentlemen when they are so unfortunate as to be imposed on in this manner, and very disagreeable to the rest of the servants. But I shall proceed to notice a few things which are necessary for you, or any one else who wishes for a butler's situation, to know.

In the first place, it is indispensably necessary that you thoroughly understand the art of properly waiting at table, and conducting a dinner-party; indeed, you ought to know how every thing should be done, in point of waiting, whether at dinner, supper, or breakfast: and whether you have nerves sufficient to carry you through it. There are numbers of servants who know well how to wait at table when there is a person at the head who can arrange and take the trust and command of the

dinner ; but if it so happens that they have the directing of others, they often cause great confusion and mistakes ; this some cannot help, through being nervous, and others from being careless in not observing when they have seen a dinner-party conducted well ; therefore, neither of those two characters ought to attempt to take a butler's place. There are many good and useful servants who are only fit to *be led*, but not *to lead* others ; and if it happens that they are moved out of their accustomed sphere, it only makes them uncomfortable, and often causes sad confusion in a family.

It is not only necessary that you should know your business and have sufficient nerves to manage a dinner-party, &c. &c. but that you should know how to conduct yourself on such occasions, and indeed on all others ; as, when you are butler, you will have persons to do the chief of the work, but it will rest with you to see that all is done properly ; therefore, you will always have a care on your mind, or at least ought to have, that every thing should be done in an orderly manner, and at a proper time.

The butler in respectable families has the looking after the whole of the men-servants ; and, where there is not a housekeeper, most of the women-servants are under his cognizance, as far as their honesty and good behaviour are concerned. In many families the ladies and gentlemen give their orders to the butler, to be delivered to the other

servants; in such cases, always carry them in a respectful way, not in a domineering manner, for this shows ignorance and ill-breeding, as well as a weak mind. Deliver your orders and messages likewise as coming from your master and mistress, so as not to make too much use of the pronoun *I*.

It will be your place to see that the rest of the servants have proper and necessary things, and keep them for the use which they are intended for; and likewise that each servant does the work which he may have undertaken to do, as there often occurs much confusion from some of the servants not doing their work in an orderly way, and in its proper time. If you should find any obstinate and impertinent to you, reason with them on the impropriety of such conduct, and show them how much it will hurt their character if you mention it to their master or mistress. If at any time you should find it necessary to admonish or correct any of your fellow-servants, let it be done in an humble spirit, that they may see you have their good and welfare at heart; never try to provoke or irritate their feelings on purpose to make them say or do things, that may give you some plausible excuse to insult or injure them; this many butlers do to gain their wicked ends, that they may have something to run to their master or mistress with, that their eyes and ears may be shut against the rest of the servants, if they should happen to speak of the bad conduct of the butler; therefore,

be on your guard to do the thing which is right and just.

You will at times find it necessary to exert all the power you have placed in you by your master or mistress; as some servants are so unruly and insulting, that there will be no peace in the family unless they are kept in their proper places: to such persons as those be firm in your demands and just in your principles; if they should be hasty or passionate, or any way affected with liquor when you speak to them, and they behave saucily and insolently to you, do not say much to them while in such a state, wait till another opportunity, and then reason with them; tell them the evil consequences of such behaviour, and that if there is not an acknowledgment made, you must acquaint your master or mistress: by doing this you will give them time to reflect and repent; if they do so, let it go no further, but *forgive* the insult *freely* and *entirely*; let them see that you know how to rule and forgive; and never run up to a master or mistress with complaints of your fellow-servants, if you can any way avoid it, for two reasons: first, it must be very unpleasant to ladies and gentlemen to have their servants quarrelling and bringing complaints against each other, and perhaps giving notice to leave, all in a hurry, when the master or mistress knows not for what or for why: whenever, therefore, you see your fellow-servants quarrelling with each other, use your authority to separate

them and to admonish the aggressor, and try to settle the matter amicably. Be careful not to judge partially, endeavour to set things in a clear light between them, admonish error, and establish right; and try all in your power to keep your fellow-servants in peace with each other: by doing this you will gain their esteem and love, and you will find it a pleasure to rule in a family where you are respected by your fellow-servants and have the confidence of your employers. If you be hasty in running to a master or mistress with complaints of your fellow-servants, consider what injury you may do them, as a stain on their character may be the ruin of them for ever; but if you are obliged to do so, be careful that you do not heighten the fault by a gross representation of it, which is wicked and cruel. Consider that servants' characters are their bread and their all; therefore to injure them unjustly, in this respect, is as great a crime as if you robbed them of every thing that they had in the world.

If you should have a brother, or sister, or any other relation, in the same family you live with, do not judge partially if any thing occurs between them and the other servants, as much discontent is caused when this is the case. Consider, when you are at the head of a family, it is your place to see that each servant does his or her work properly, and that all behave as they ought to do; you are then as it were a master, or judge, and must show

no partiality ; not to a brother, sister, nor even to a wife, if she were living with you, and had done wrong ; but rather be more severe to them than to the others, that your fellow-servants may see that you act with uprightness, which will make them the more obedient to you .

You must remember that the eyes of servants are always open to see the faults and partiality of the upper servants, and it is too often the case that the bare names of a butler and house-keeper are sufficient for some to abuse and speak against them ; be careful you never give any one a just cause to do so, but be an example in all things which are honest and praise worthy. Let them perceive by your assiduity and attention to your master and mistress, that you have their comfort at heart. Remember, the most ignorant person can see things which are not right and just in another ; therefore be not merely an eye-servant, but do the same behind their back as in their presence : for it is too often the case that upper servants will do nothing unless it is in the presence of their employers, or where they can be noticed ; those persons are what the Scripture calls *eye-servants*.

Whenever you are so unfortunate as to do wrong, never attempt to justify it to your fellow-servants, for how can you expect them to respect and cheerfully obey you if you do ? Consider well when a person is in authority, and does not the thing which is right, what a burden the rest of the

servants have upon them. Suppose a butler gets drunk, steals, or is neglectful in business, how can he, when he sees others guilty of the same thing, admonish them for so doing? he has, by his own act, put all power from himself, for the answer is ready in a moment, *You did the same; if you tell of me, I will of you*; therefore confusion is the consequence, and the master and mistress suffer through it. When the butler's mouth is stopped, his eyes must be blinded, and his hands, which should protect his master's property, are paralyzed; therefore be watchful over your own conduct; keep yourself at a proper distance from the servants under you; do not be too familiar with them, but be kind and ready to do any thing for them at a moment of need. There will be times when you must be affable one among the other, at merry-makings, on particular occasions; only observe never to be off your guard, nor suffer any unbecoming behaviour among your fellow-servants: if you are to be merry, *be wise* also.

Never allow any licentious conversation, it pollutes the mind and is wicked; nor suffer the men-servants to twist and turn the words of the females to some filthy meaning, as is too often done in gentlemen's service. I have been at places where the women have been afraid to open their mouths to speak before the men-servants, on account of their putting some obscene and offensive meaning to every word they have spoken; this is true blackguardism,

which never ought to be suffered in a gentleman's house. You must be aware that you will have various tempers to deal with. Make it your study how to govern and direct the family affairs with honour and credit to yourself, the comfort of your employers, and the welfare of your fellow-servants. Never attempt to take a place which you are not competent to manage; many servants do this; and then, to make up their deficiency in ability, they turn tale-bearers to their employers, so that they stop in the family a little while, and then get turned out with the contempt they deserve; but I hope, my young friends, you will act otherwise, and recommend yourselves by *well-doing*, the best and happiest means which you can adopt.

SHUTTING UP THE HOUSE, &c.

I SHALL now address myself to you, Joseph and Edward, concerning the fastening and shutting up the house and the gate of the area at night, as it in general belongs to the man-servant to do it, or to see that it is done. Neglect in this respect may be of fatal consequence to yourself as well as to those whom you serve; therefore it behoves you to pay particular attention to it. In the first place, when you go to shut the parlour or drawing-room shutters, let your hands be clean, that you may not

dirty the paint; see that the sashes are made fast before you put the shutters to; when this is done, then close the shutters, and see that they are properly fastened. If there are bells to the shutters and doors, let them be put up, or, if the shutters and doors be secured by an *alarm-bell*, be sure to put the wire of the alarm-bell to them, so that they cannot be opened without its going off. Let those rooms which are not used be shut up as soon as the dusk of the evening comes on, for at this time many houses have been robbed; particularly by getting into the kitchen and lower parts of the house, through the area-gate being left unlocked; therefore be careful to have it locked before dusk. Be particular in fastening up the street-door the last thing; let the chain be put up, and the bolts sent quite home; indeed, take every precaution to prevent thieves from getting into the house.

If you live with single ladies you must be doubly diligent in fastening up the house, for two reasons; first, that thieves are more likely to attempt to break in; and, secondly, you will have no gentleman to overlook you, to see that you have fastened all up safe; therefore consider, if the house should be robbed through your neglect, it will be of very serious consequence to your character; and be always on your guard to have every place fastened up in proper time, as this is what neither of you have had to do, as yet, and of course you are the more likely to for-

get it. If you are not tall enough to reach to put the shutters to, have some short steps, or a stool, which in general is kept for that purpose, for you ought never to get the drawing-room and parlour chairs to stand on, as is too often done.

CONFIDENCE AND HONESTY.

IN keeping accounts, your confidence and honesty will be put to the test, as it will be a trial of your integrity, both as to yourself and those whom you may have the honour to serve. To wrong yourself, through paying for things and not putting them down, is bad; but to put down more than what you have laid out for the family, is worse; for in one you pay for your neglect and inattention to yourself, while, in the other, you sin against God, bring yourself under the strong arm of the law, trouble your conscience, break the confidence which has been placed in you, and overwhelm yourself with a host of difficulties and with disgrace.

To avoid this, have an account-book to put down every thing you pay for, both for the family and yourself; let the money which you expend in the course of the day be entered as you lay it out, or every night before you go to bed; as you never ought to lie down to sleep till this is done: for if you trust to your memory day after day, it

will be no wonder if you make mistakes, as you will forget what you have paid for, and very likely the price of some of the things which you may recollect: in so doing you will be at a loss yourself, or must put down more, or things which you never have bought, to make up the deficiency. If you do the latter, and the family find it out, it will be but a poor excuse to say, that you have laid out so much, and that you are so much short, therefore you only did it to make up the difference, not to cheat them. Although this may be true, and you may not have the least desire to wrong or cheat, still how can your master or mistress know it, as any person who may do ever so much wrong in cheating his employers may say the same? Therefore if at any time you lose your money, through forgetting to put down the things you have spent it in, tell your employers that you have forgotten something which you have bought for the family, rather than do as before mentioned; if they make it up to you, be careful that you do not forget it again; and if they do not make it up, let it increase in you a spirit of diligence to keep a more correct and proper account for your own sake; therefore have one book for your general use, to put down every thing which you lay out for the family, for yourself, or for any body else, and another in which you can enter from this general book all which you have laid out for the family.

In most families they settle with their servants

once a week for money laid out: but if you have time, cast up every night what you have expended during the day, and likewise the money you have in your pocket: by doing this, if you should have forgotten any thing, it may bring it to your mind; or, if you cannot cast it up every night, do it once or twice every week; this will be to the benefit of your pocket and the ease of your mind, for it is very perplexing to be constantly losing small sums week after week. Our employers certainly neither want our money nor wish for it: but I would rather have you forget, and be the loser by your bad memory, than give your mind to a dishonest and thievish way of putting down things which have never been had, or adding a few pence to those which you have been instructed to buy; for the consequence will be, that our employers will reason thus: "If my servant would rob me of a few pence, he would of shillings; and if of shillings he would of pounds, if in his power to do it." For it is manifest that it is the same dishonest principle which tempts one to take a few pence, that tempts another to take thousands of pounds; the only difference is, that he who has taken the thousands of pounds has had a greater opportunity of satisfying his thievish appetite, than the other who took the few pence; but the principle of both is the same; therefore a highwayman is a more honourable person than a dishonest servant, as the highwayman breaks no confidence,

for no person puts any in him. He may likewise have the excuse of the most urgent want, while a servant has no particular distress to drive him to practise such abominable evil. The highwayman may rob to satisfy the wants of nature, while the servant is trying to satisfy a corrupt mind, which never will be satisfied, even if it had a thousand times as much as those whom he serves. Therefore to give way to a discontented and covetous temper, is the sure way to lead to disgrace, trouble, and affliction, and often ends in ignominy and death. How many, my young friends, have I seen come to this, whose prospects would have been bright and cheering to themselves and friends, had they continued in the honest and humble path which the good hand of Providence placed them in; but by giving way to a covetous disposition they have blasted all their prospects, comforts, and character, and turned out like vagabonds, a disgrace to themselves, and a dishonour to their relations and friends.

I shall now offer to you, my young friends, a few reflections for your consideration on this important point, and I wish you well to consider them, particularly before you attempt to commit so great an evil as theft and breaking your confidence. Suppose that you could cheat your employers of a few pence, nay, of a few shillings or pounds, without being found out: now answer the following questions: Is this the way you would wish your ser-

vants, if you kept any, to act towards you? Is there no conscience to torment and tell you that you have done wrong? Suppose every person should do the same thing one to another, what peace or confidence would there be in society if this was universally acted up to? Are you sure that there is no life after death, wherein those who have worked righteousness and acted justly will be rewarded? Are you sure, that those who have done wickedly, and broken every confidence that was put in them, shall not be punished? Have you no fear lest you should be found out? Do you not often tremble when you hear persons saying, that such and such a person was detected in dishonest ways? Do you not fear that something may lead to a discovery of your wicked conduct, or that you may be found out, and disgraced before your fellow-servants and in the eye of the world? Is there nothing in all this to put a damp on your spirit when tempted to act in a dishonest way? Think it over in your mind, and reflect that there must be something in these questions that will deter you from doing or acting dishonestly. Consider, what will a few shillings or a few pounds avail you, or any other servant, if he loses his character? For, if you rob your employers, how can you expect a character? And if they should keep you afterwards, they never can respect or put any confidence in you, as they may have done before. Your fellow-servants, too, must look upon you

with disdain and contempt, as bringing a dishonour on their class; they cannot respect you as they have done before. Your friends will be ashamed of you for bringing a disgrace upon them, and perhaps will never look upon you again, while you may be discharged without a character, and be obliged to go about like a vagabond, if you escape being *transported* or *hanged*.

I have seen many instances of this kind in the course of my service, and some in persons after living in families a number of years, and having had many favours shown to them, and being promoted and respected by their employers, and who might have moved in the sphere in which it had pleased God to put them, all the days of their life, with honour and comfort to themselves, if they had not given way to a dishonest and covetous principle. I have known many servants, after having lived a number of years in families, keep back the money which they had received to pay the tradesmen's bills with; and not only do this, but actually forge or sign their name to the bills, by doing which they have committed a *felony*; and might have been hanged for it, if the families had prosecuted them.

Consider what must be the feelings of persons who have been respected in the sphere of life in which they have moved, and have had almost every comfort and blessing of society, and perhaps lived to the age of thirty, forty, or fifty years, with

respect and credit to themselves, and to the honour of those whom they served; but, alas! have given way to a dishonest disposition, which has at last thrown them on the world, despised and scouted, under the displeasure of a benevolent master and mistress, and obliged to forego all future acquaintance with kind and agreeable fellow-servants; instead of which they are tormented by their own upbraiding conscience, always at hand, saying, "All those troubles you have brought on yourself through your own misconduct." Consider well, my young friends, that our time here is but short; our wants will not be long, and we cannot take any thing away with us: if we keep this reflection in our minds, and recollect also the uncertainty of life, this will in some measure abate our anxiety to get money. I have known many to be over-anxious to amass a certain sum, and when gained they have not lived to enjoy it; others have been wishing to add a little more to what they had, thinking that then they should be happy; but, alas! when they have got it, no happiness has come with it; while others desiring to get rich all in a hurry, have launched out in an unsafe way, and have even lost that which they had already acquired: such is the uncertainty of things pertaining to this life. I therefore hope that each of you will consider the foregoing observations, and I am sure you will find honesty is the best policy; and a good character and approving conscience, truer

sources of happiness than any that worldly greatness or riches can give.

MARKETTING, PAYING BILLS, &c.

It perhaps may come within your office to go to market, and in some families the man-servant has to pay the bills to the tradesmen; it will therefore be necessary for you to take notice of the good or bad quality of different articles; likewise to get acquainted with the real value of them. In going to market always seek for the best things, unless ordered to the contrary; but then you must take care that you are not charged an exorbitant price for them; pay the fair value, and no more. If a tradesman can afford to give you a shilling, when you lay out a few pounds with him, accept it; but never ask for it, nor even accept it, if you have the least idea that he has overcharged for the goods, in order to give it you: always keep clear of this; for it is an indirect robbery of your master, as prejudicial to him as if you took his money yourself; neither, if you do it, can you feel at liberty to speak if you see any thing wrong. If you should ever discover that a tradesman is cheating your master, tell him of it; if he acknowledge his fault and rectify it, take no more notice of it, but look carefully after him for the future. Never desire to

change an old tradesman. One who has perhaps served the family many years may do a thing which may not be quite right; in duty to your employers, you, ought to tell him of it, but in charity to him let it go no farther, if he make good what is wrong. Many servants being dishonest themselves, will, when they first go to a place, endeavour to get all the old tradespeople changed, that they may be enabled to carry on their theft and wickedness without being discovered: this conduct is as cruel as it is dishonest.

Never buy things for the family, of persons who bring them to the door, or hawk them about the streets, unless you are a very good judge of the nature of them, as they are generally in such cases of an inferior quality. If, however, you should be induced to do it, never compare the article so bought in point of price with one of the same kind bought at a regular tradesman's. This is both dishonourable and unjust. Recollect the tradesman keeps his shop open all the year, through various seasons, and takes the chance of various market prices himself. He must depend for his livelihood on the support of families whose circumstances will allow them to pay him a fair profit on his articles. He likewise has to pay generally a heavy rent and taxes, wages, and poor rates, all which expenses those wandering hawkers are spared; added to which, you always expect the tradesman's goods to be what they really appear and what you ask for;

therefore, on every account you ought not to tempt a master or mistress into making any comparison to the disadvantage of those they may be in the habit of employing.

When you pay bills have them properly signed, and be particular in taking the change, &c.; have a book to enter your accounts in, and make every tradesman sign his name in it as well as to the bills; you will find it handy to refer to at any time, as there are often mistakes by bills being sent in twice over.

ANSWERING THE BELLS, AND OPENING THE DOOR, &c. &c.

WHENEVER you hear the drawing-room or parlour bells ring, go up immediately to see what is wanted, unless you know what it is for. If you cannot go that very moment, do it as soon as you possibly can, and if you should be dressing, &c. so that you cannot go for some minutes, arrange it with one of your fellow-servants to go for you. When you have to take a candle with you, mind that you carry it upright, so as not to drop the grease on the stairs; and never take it into the room where the company is, but set it down at the outside of the door; be careful that the bottom of it is not greasy.

When you go in and out of the rooms, let it be

done without making a noise in opening or shutting the doors. Sometimes when the wind blows, and one of the windows is open, you can scarcely avoid slamming the door, unless you keep the handle firm in your hand till you have shut it. Be as quick as possible in answering the rings at the front door, as you must suppose it cannot be pleasant, or proper, for any body to be kept waiting. A little time is of great consequence to some persons, and particularly to tradespeople, who may have another appointment to attend to. Consider also, that whenever you delay unnecessarily going to the door, or answering the bells, you are off your duty, and culpable for being so.

Whenever you attend the door to answer double knocks, or answer the bells up stairs, never go in the jacket which you may have to do your work in, or to wait in at breakfast; in most families there is a set time at which a servant ought to appear full dressed, to answer the door, &c.: this is in general about twelve or one o'clock; indeed, a servant after this time never ought to appear in his jacket if he can help it, as it is very disrespectful to his employers to do so. Always, therefore, dress as soon as possible, to be in readiness to attend on the door and the family.

When you hear a double knock at the street-door, before you go to open it you should inquire if the family will be at home to see company; and if not to all, learn to whom they will; so that you may

make no confusion when you are asked the question. When you open the street-door to double knocks, always throw it wide open, but not so as to drive the key or the handle through the wall; which some have done, to the great disfiguring of it, but which will be avoided by holding the handle firm in your hand, by which means you will be able to stop the door the moment you please. When you stand with it open, advance toward the sill of the door to receive or answer any message. If you let the company in, show them into the room to the family, or the room which is appointed to see company in; set chairs for them round the fire, if in winter; if not, put them near the place where the family sit; and if they should not be in the room, let them know immediately. If the company are seen in the parlour, you need not stop to shut the street-door, if more than one person comes in, but deliver the names, and then go back and shut the door; at night, however, you must not do so, but let the company come into the hall, then shut the door; if you live where there are two men-servants kept, let one open the door, and the other announce the names, and set the chairs, &c.

When your master or mistress rings for you to let the visitors out, open the street-door wide, and do not shut it till they have withdrawn from before the door, whether they have a carriage or not; for, to

shut the door whilst they are still in the front of it, is disrespectful, and a breach of good manners.

If there should be a double knock at night, and your family do not expect company, you must not in this case open the door wide, but put the chain up, which is for that purpose, and will let the door open wide enough, until you know who knocks; but if you expect company, let the door, whether by day or by night, be opened as *wide* as it *can*, to let them in, as it is very rude only to open it a little when you answer double knocks. Be particular in giving in the names of the company; let it be done in an audible voice, and properly pronouncing the name of each person; if you do not rightly understand it, ask a second time, rather than make a blunder in giving in a wrong one.

Always have a slate with a pencil, or some paper with pens and ink, in the hall, or near at hand; in case any lady or gentleman should come when your family is not at home, and want to write: if this were kept in all the halls, there would not be so many houses robbed as there are; but never suffer any lady or gentleman (who may come with a double knock), if you do not know them, to be left alone, or to go into any of the rooms under any pretence whatever, unless you stop the whole time with them.

There is another thing you must be on your guard against, particularly if you live with single ladies, or with married ones when the gentleman is

not at home. There will be persons come with a double knock, and ask for the ladies with all the assurance imaginable, pretending to know the whole of the family. If it is a person you do not know, and your lady is at home, you can do no less than show him into the room where she sees her company: if she is in the room when you announce his name, you can judge whether she knows him or not, by her manner of receiving him; if you cannot, wait at the outside of the door till you hear whether they begin to converse together as if they were acquainted; if they do, of course you will go away directly; but if not, wait at the door till the stranger departs. You can let your lady know that you are near the door by coughing, if she has not given you directions how to act on such occasions. Many ladies have been robbed and ill-treated by persons of this description, therefore be on your guard; especially if the lady's relations are abroad, or officers, as such are more apt to be imposed on than others; for persons will learn the particulars of the family, and knowing that some of them are abroad, can contrive to get an interview with the lady, under the pretence that they are just come from them, or something of that kind; therefore never be out of call at such times.

There is one thing more which I would impress on your minds; that is, when any of you receive any parcel or letter, to look at it and see if it is right, before the person who brings it leaves

he door; as many things of this kind have been left in mistake, which has caused great disappointment to those for whom they were really intended, besides a serious loss and inconvenience to tradespeople, through their goods not being delivered right and in proper time. You should also make persons, who bring parcels or notes, *wait* to know whether any answer or message is to be sent back by them.

NOT AT HOME.

I SHALL now, James, make a few observations to you concerning saying "*Not at home*," when in reality the family are at home; as I consider your conduct in refusing to say "*Not at home*," when your master or mistress gives you orders to do so, unjustifiable for two or three reasons, which I shall point out to you. I am much pleased with your tenderness of conscience in not wishing to tell a falsehood, and God forbid that you should think me careless of the truth, because I wish to prove to you in what sense you tell no falsehood in saying your employers are *not at home* when they really are at home. I therefore wish you and all my young friends to pay particular attention while I am speaking to you on this point.

In all states and kingdoms there are peculiar ways, and manner of secrecy, in carrying on

the system of moral and political government, which it would not become the under agents, who might be employed to assist in any executive part thereof, to *tell* or *divulge* to any person who may think proper to ask them things which they are intrusted with the knowledge of. In every state, trade, and family, there are secrets which the inmates ought not to divulge; for, if they did, it would be a breach of their duty to those whom they serve: for instance, if you go into a shop to purchase an article, and you think proper to ask the shopman what it cost his master at first hand, do you think it would be his duty to tell you? surely not. Neither would it be proper to give an impertinent answer to the person who asks the question, for fear he should lose his master a customer. The shopman's business is not to know what his master gives for articles, but what he sells them for; this is what he is engaged to do: if he tells the other to any person who may think proper to ask him, he is not doing his duty; and no one would employ such a person in his shop if he knew he did so. What confidence could there be between man and man, if we were all obliged to satisfy every person who asked us respecting any point he wished to know? I understand no persons are suffered to live in the Royal Family, that is, in the King's household, without first taking an oath *that they will know nothing but their own business*, that is, not divulge any thing they see and hear

that belongs to His Majesty and his family. This is what ought to be; for, how distressing would be the thought to any family, and particularly to one of such exalted rank, if the domestic servants were obliged to tell the secrets of those they live with, to any inquisitive person who may think fit to question them, merely because they deem it telling a lie to say "I don't know." This would surely be carrying things too far; for, if it were acted up to, a family would be afraid to take a servant into their house. I have sometimes gone to a tradesman's for a thing which I have wanted, and he has said that he had not any of it, when at the same time I knew he had, but he would not admit he told a lie, neither did I consider him as doing so; for, when he said he had none, he meant *not any to sell or dispose of* to a purchaser, as he had it only for his own use, and not to be sold. I hope, James, this reasoning may remove any thing of an unpleasant feeling on the subject from your mind. Let me hear, therefore, what you have to say.

James. I cannot but say, Sir, that you have put the question concerning saying "*Not at home*" in a fresh light; but still my doubts are not all removed as to the correctness of this representation. I think the holy Scriptures are against it; particularly as some servants have said, that, as their masters and mistresses have taught them to tell lies for them, there can be no harm in telling a few, when convenient, for themselves. It is surely very

wrong to sanction any thing against the Word of God; and, if a disregard to truth were followed up in every respect, it would destroy the confidence and peace of the community at large, as much as the divulging of secrets could do. In the Epistle to Titus, the Apostle Paul exhorts us to use “*sound speech, that cannot be condemned;*” and St. John, in the Revelations, xxii. 15, tells us, that “*who-soever loveth and maketh a lie shall not enter heaven.*”

Onesimus. Far be it from me, James, to make you think less of that blessed book which has been given us to enlighten our dark understandings, and point out the path of duty towards God and our neighbour, and in what our true happiness consists. I hope I shall evermore be thankful for so great a mercy as this is, and show, by a humble walk and conversation before God and man, that I revere the book and reverence the divine Author of it: but observe, the Apostle is exhorting his son Titus to use plainness and soundness in speech on the doctrines of the Gospel, which some who had set themselves up as teachers did not do; and not only this, but it was then, as it is now, customary to use ambiguous expressions, on purpose to defraud and deceive persons, therefore the Apostle exhorts Titus to do the contrary. And as to St. John, you must notice what he saith; “*HE THAT LOVETH*” is the person pointed out: if you do it, it is not because you love it, or because you make

a profit by it; thousands utter falsehoods to defraud each other; and others to kill time, as they say, in telling what they are pleased to call innocent lies, in romancing and talking to amuse themselves. It is for such conduct as this that God will bring them into judgment. Now, admitting that saying "*Not at home*," when people really are at home, is a *lie*, it cannot be so in the same sense as the others; but ladies and gentlemen do not think it is telling lies when they order their servants to say "*Not at home*;" they consider it only as a mere form, and that they are not at home to see visitors; not but I could wish that some other form should be made use of, in order that the ignorant might have no stumbling-stone laid in their path. But remember, that if you should be called into a court of justice, there is nothing upon earth, not a master or mistress, no not even a father or any other relation whatever, must hinder you from speaking the *naked truth*, let it be on what subject it may. If you know what you are called upon to say, utter what you know, neither more nor less.

James. I am very glad to ease my mind by viewing the subject in the broad sense in which you place it; but the worst of it is, that granting it is not telling a lie merely to say "*Not at home*," when we know the meaning of the expression is taken as is intended, yet this way of speaking, innocent as it may be in itself, often leads us into a long string of false assertions, extremely painful

for those to make use of, who at all other times accustom themselves to the strictest truth. But there are some persons who will take no denial, and will ask, “How long have they been gone out? Which way did they go?” and at last, when I have taken up the name to my mistress, she will make me run after the very persons who have just had positive denials, and bring them back again, which seems worse than all.

Onesimus. I certainly do not approve of ladies and gentlemen asking so many particulars; but be as short in your answers as you possibly can, consistently with proper respect: and as to running after the persons to call them back, if the lady or gentleman should want to see them, this I think nothing of, as you can easily say, “My master, or mistress, will be at home to you, sir, or ma’am.” They will understand it: therefore always take a name up directly.

You will also often have to answer the door to a number of persons who come with begging PETITIONS: many make a trade of going with them from one place to another; and through this, and the frequent impositions that are practised on gentlepeople, they will very seldom see any. There are, however, a number of ladies and gentlemen who would relieve poor distressed creatures if they knew they were real objects of charity; if, therefore, you live with a charitable family, and you can possibly look into the case yourself, before you

take up the petition to your master or mistress, you may be enabled to speak as to the truth of it; as there is no way wherein the poor can approach the rich, unless it be by petition, for in the street they will not look at or listen to them.

In doing as I advise, and visiting the chambers of the distressed, you will learn to be humble and thankful for your own situation, and the blessings you enjoy above the unfortunate persons whom you have been to see. If their distress should have been caused by their carelessness and inattention, or wicked living, or any kind of misconduct, let it admonish you to be careful not to do the same things, seeing the ill effects of a bad life. You will also have an opportunity of assisting a little, yourself, and, if ever so little, it is better than nothing. “BLESSED is HE who considereth the poor to relieve them, for the end of that man will be peace;” and you will enjoy more comfort in this life by giving a portion of what you have to ease the necessities of the poor, than in spending ten times as much in pleasurable sin, which can never bring any true comfort of mind.

ON GOING OUT VISITING, &c. &c.

IN walking out with the ladies, you must keep near enough to them for people to see that you are their servant, lest they should be insulted by some of the monsters in human shape, that cannot let a modest woman go along the street without trying to put her to the blush. Be particularly on your guard when you walk out with young ladies, as sometimes they, being inexperienced, will look back at those fops and impertinent men who cannot let a lady pass them without staring her out of countenance; and who sometimes will have the impertinence to ask the servant who the ladies are. If ever this happens to you, reply civilly, that your duty forbids you to mention their names to any person in the street. No gentleman can blame you for such a reply as this.

Be particular in your dress when you walk out; and have gloves on; most families allow them for this purpose. When gentlemen's servants are walking out with the ladies, they themselves are often insulted by a set of ignorant wretches, who will at other times lick the dust off their shoes, if they will give them a good *tuck-out*, as they call it, if they should happen to come to the house on any business; and, as soon as they have had what they wanted, they will turn and abuse the giver. Whenever you are insulted by such vulgar people, treat

them with silent contempt, as it will not do for you to get into a quarrel with them; but if any body insults the ladies, defend them with all your strength and might, for the law will protect you from any serious consequences, as you are only doing your duty. If you should be walking out with the ladies when a gentleman is with them, and they talk in an under voice, so that you may not hear, you can easily keep at a greater distance than when there is nobody with them. If you have to walk after the ladies in the night at any time, as sometimes, when they are out in fine weather, they will walk home, you must keep nearer to them than in the day, or else they may be insulted by some blackguard fellow or other; but if there be a gentleman with them, you will not be required to be so near.

If you have to carry a cane when walking out with the ladies, let your hand be two-thirds of the way up it; have the large end of the cane uppermost while walking, but if you have to ride behind the carriage with it, let the small end be uppermost. And if at any time you should have to go before a sedan chair, you must walk before it the distance of eight or ten yards, so that you can clear away the people, that the chairmen may not be interrupted, or run the chair against any one.

In crossing the street you must be very careful, for an accident may happen in a moment, as there are so many things to take the attention in town,

and carriages travel at so rapid a rate. Some ladies are so thoughtless in not looking properly about them, that a fatal accident may happen in a moment; therefore, if the ladies are off their guard, be not you off *your duty*; look out for them, and, if danger is near, warn them of it in time. If you know the house you are going to, advance, when you are within twenty yards of it, before your ladies, and give a double knock, as some servants are a long time before they answer the door; they will then not be kept waiting.

If the ladies go a-shopping, when you see them intending to enter a shop, and the door should be shut, step forward and open it for them, and then shut it again, remaining yourself on the outside. In knocking at a gentleman's door you should not ring the bell, unless you see it written on a brass plate to do so; except it should be at a relation's of the family which you live with, then you always should ring as well as knock, and also at your own door, as this is a mark of respect, and a hint to the family and the servants that some of the family are come home. Knock loud enough to be heard, as some of the halls and kitchens are a great way from the front door. When the servant comes to the door, inquire if the family be at home; ask for them by name, for fear of a mistake. If at home, give the names of those whom you are with. Do it with an AUDIBLE *voice* and a *distinct pronunciation*, that the other servant may not be at a loss to

give in the name. If they are not at home, you will have to give a card to the servant; and as in general the footmen carry the cards, you should have a little case to put them in, to keep them clean. If the family are admitted, and you have to wait in the hall, keep yourself quiet, and do not deface the wall or floor of the hall with your cane or umbrella. I have seen some persons amuse themselves at such times by writing their names, or making letters, or figures, on the wall or floor, which is highly foolish and improper. Neither do it yourself, nor suffer it to be done, where you live, by another. Whenever you go out, either with the carriage, or to walk, be sure to have visiting cards and money with you, as you will perhaps have to pay for something.

If you have to go out with a carriage, as soon as it comes to the door put the blinds down, and the farther glass up; but if it rains, do not put the blinds down till the family are just going to get in; do not get into the carriage with dirty shoes, as the coachmen have enough to do without cleaning after you; if you cannot do it without, let down the steps and kneel on the edge of the sill of the carriage where the door shuts; if the carriage be one which opens, you must be very careful that you do not attempt to do it when the glasses are up; for, if you do, you will most likely break them, which will be of serious consequence, as they are very expensive.

When you receive directions where you are to go to, if your family are in the carriage, turn your head sideways, and do not put your mouth just into their faces, while they are speaking, as you cannot hear with your mouth; and besides, you may in that case breathe into theirs, rather more than may be agreeable. When you have got your directions where to go, get up behind the carriage before you attempt to tell the coachman; give the number of the house first, and the square, street, or place next: but be very particular both in receiving and giving them, as you will find it sometimes almost impossible to hear for the noise of the passing carriages.

Be careful in getting up and down, as an accident may soon happen. I know a man who was well and hearty, and met with an injury from behind the carriage which obliged him to have his leg cut off: he told me there were not three hours between his setting out from home and his leg being taken off. If you lean forward a little on your toes, you will ride much easier; but do not scratch the hind pannel of the carriage with your nails, or the top with your umbrella, as idle silly boys will do; and be careful not to scratch the front pannels of the carriage in opening or shutting the door, or with the points of the umbrella, in holding it over the ladies, while they are getting in.

In going through turnpike gates, you must observe, if the man who receives the tolls be on the right side of you, to hold fast with the holders on the left side with your left hand; or if the tollman should be on the left side, then hold fast with the right hand, of the holders on the right; this will prevent any accident occurring through the coachman's going off before you can get yourself upright. If you take hold of the left-hand holder with your right hand, and lean over the left side of the carriage to pay the tollman, and the coachman should move on before you have recovered yourself, the consequence may be fatal to you, as you will be pulled between the wheel and the body of the carriage, and have no power to save yourself. There is likewise a trick of the tollmen, which is not a very pleasant one to those on whom they practise it: when it is a dirty, or dark night, they will let the money slip through their hands, and will not attempt to pick it up, but rather shuffle it in the mud with their feet, as they know you cannot stop to look after it; I have been served thus several times; therefore, hold the money tight in your hand till they have put their hand into yours.

When you have your orders to go to any gentleman's house, and only have the street and the number of the house, knock at the door, then go to the carriage to know who you are to ask for; by doing this you will save time. Be particular in preventing the ladies' dress being dirtied by the

wheels in getting in and out of the carriage. When the family have done with the carriage, put down the glasses and draw up the blinds; and always when it rains, if the ladies get out for only a few minutes, pull the blinds up to keep the wet out.

There is one thing I could wish you to be very cautious about, as many fatal accidents have happened through the want of attention to it: that is, to turn the handle of the carriage door quite home, so as to let it have firm hold, to keep it from flying open with the shaking of the carriage; which might endanger the pannel if any thing else should be coming by, at the time: but this is a trifling consideration compared to the safety of the children, who are too apt to lean with their heads out of the windows, and if the door should not be fast, the dreadful consequences may be better imagined than I am willing to describe. Consider what would be your feelings if such a thing should happen from any carelessness of yours. If the door will not hold fast, speak to your employer directly that you perceive it, and have it altered: be careful, likewise, in opening and shutting it, that you do not pinch the children's fingers, as they are not on their guard against such things, and their poor little hands may be crushed in a moment if you do not mind.

If at any time your employers should let you sit with the coachman on the coach-box, which is often done when the family take a drive into the

country, do not enter into licentious and filthy conversation with him, as some servants have done, which has caused them not to be permitted to sit there any more. Do not laugh or talk loud while you are on the box, as, when the carriage windows are down, those within can hear every thing you say, which must make it unpleasant to them, and besides, it is disrespectful and improper for a servant to do so; therefore, whether you are behind, or on the box, keep from laughing, singing, or whistling, nor even talk any more than what your business calls you to do. Always have an umbrella with you in the carriage, as it will be handy to hold over the ladies in getting in and out, and likewise to preserve your own clothes from getting spoiled in case of sudden showers.

A servant who is acquainted with town, and well experienced in attending on persons at public places of amusement, is of great value to a family, and particularly to single ladies. Never order or tempt the coachman to break the ranks of the line that may be setting down at the place where you are going to: if the coachman is a regular one, this part of the business will rest with him. Be quick in opening the door, and see that the ladies' dresses do not touch the wheel. When an amusement is over, every one wants to get away as soon as possible; this causes great confusion, and serious accidents often occur through it: be particular, therefore, in asking those whom you attend, at what time they

will wish to come away. If you have a carriage, you must arrange with the coachman to be in good time to get near the door, that your family may be able to get in, and go away, without any difficulty. Consider well whether the place you choose is likely to be blocked up with other carriages; if so, it will not do to stand there, although it may be convenient to get in, for that will be of no use unless you can also get away. When you have found a place for the carriage to stand, let the coachman keep there, whilst you go to the door where you know the family will come out, and wait for them; but if they do not walk to the carriage, and will have it driven up to the door, the coachman must manage as well as he can, and not let himself get entangled in the midst of other carriages, if he can any way help it.

If you are with single ladies, you must be doubly on your guard never to be behind your time, as they will be in a very awkward situation if you are not punctual; therefore, in that case, be rather before your time than after. You will find considerable difficulty at some private parties in getting up to the door, particularly if a great number be invited, and the street narrow. If the family prefer walking to the carriage, rather than wait to have it drawn up in a crowd, get it as near as you possibly can; and have ready their shawls, thick shoes, or whatever they may want: be in the hall, or near the door, to answer when called.

If you are ordered to any particular time, and you are to let them know, be very exact in impressing it on the servants, as some are extremely negligent in not going up to inform the families when their servants are arrived. If you find they do not come, you had better ask the servants again if they have told your family; as in their bustle they may sometimes forget: but, if you are invariably punctual in attendance, perhaps your employers will look at their watch, and ask for you. Ladies and gentlemen who do so, are very strict in not ordering their carriage before they want it, and never keep their servants long waiting; while others will keep them by the hour, standing in the cold and wet: but even then, my young friends, you must consider, that when you are waiting for your family, you are only doing your duty; which you certainly are not doing, when you keep the family waiting for you; but, on the contrary, are guilty of a great breach of it, and which may be of much consequence at some particular times.

OF KNOWING TOWN.

So necessary is it for footmen to know town, and the residences of different families, that many ladies and gentlemen will not engage with any one who does not know town well, and has not been

accustomed to go about visiting. They will give you the name of the person, and you must find the street and number yourself; to direct the coachman: therefore, when you are in a place and do not know the visits, have a small book, such as you can put in your pocket; then, when you go to pay any visits with your family, or are sent to deliver cards, write down in it, in alphabetical order, the names of the persons you go to. This book you should always have with you, when you are out, as then, if you forget, you can easily refer to it. Whenever any ladies or gentlemen call at the place where you live, if they leave a card, write down the direction from it, if you do not know where they live; or if they are let in, you can ask the servant where they live: leave room under each letter to replace the name and residence when a change takes place; and appropriate one part of the book to setting down the different tradesmen, and their residence, as this will be of great service to you when you are sent out for any thing from them. Take notice, also, in the daytime, which end of the street the numbers begin at, so that if you go with the carriage at night, when dark, you may know where to find a house, without stopping the carriage to get down to look. I have known some footmen lose their place through not paying attention to this, as ladies and gentlemen cannot be always telling them, and some coachmen who live twenty years in a place are so stupid that they cannot get to know the

round of visits, but depend entirely on the footman to direct them.

A list of the principal squares and streets at the west end of the town, with the side on which the numbers begin, will be found in the Appendix. I shall, therefore, only add on this subject, that when any of you, my young friends, have to inquire for a place, you should go into a respectable tradesman's shop, if any be near at hand, as people whom you may ask in the street are apt to send a person out of the way, particularly if they think you are just come from the country. If there should not be any shop near the place, you should ask more persons than one; by doing this you will find out if they agree in their directions. Do not go into any shop unless you see persons in them, nor then if you see them engaged in talking with customers; as it is reasonable to think that a tradesman ought not to be unceremoniously interrupted when in his business, merely to give answers to questions from strangers. Choose your time, therefore, properly; put your questions civilly, and receive directions thankfully.

Boyle's "Court and Country Guide, and Town Visiting Directory," is kept in the hall by some families, on purpose to direct their servants where to find names and places of residence. It is a very useful book; but will often require fresh entries, on account of those whom the family may visit changing their place of abode.

DELIVERING AND TAKING OUT CARDS.

LADIES are very particular in sending out cards when the family first comes to town, and receiving them in return. The footmen are intrusted with the delivery of those cards, and if not done punctually, it must of necessity cause confusion. Families have even given up visiting each other, on account of this form not being attended to. Some ladies give the servant a list of those to whom he is to take cards; if so, have a pencil with you, and as you deliver them, *mark* off each name delivered; this will prevent any mistake: keep the list by you, or have a book to enter them into, and date them, you can then refer to it at any time: indeed, if you had a large book to enter what cards are taken out, and what received, and likewise the dinner invitations, and the evening parties, with the visits paid and received, it would not only improve you in writing, and teach you a little in the way of book-keeping, but might perhaps amuse the family for an hour, when in the country, to see whom they had visited when in town. Always deliver your cards yourself, and take those which are brought to the house to your master and mistress, as soon as you have an opportunity.

TRAVELLING.

SOME servants have a great deal of travelling; and in places where there is but one kept, there is enough to do at such times to manage things well and comfortably. If there is a carriage to attend on, and no coachman while travelling, it will fall to the man-servant to see it taken care of, particularly if you live with a single lady.

When the carriage is ordered to be ready to go out of town, see that it is greased, and every part made secure and fit for travelling; take a few nails, linch-pins, cords, and things of that kind, in case an accident should occur: some have them in a small box, which is fastened underneath the carriage. See to the trunks, covers, straps, and the apron of the carriage, the drag-chain, and the chain which goes behind the carriage to keep the trunk on. Take care, in packing and loading the carriage, that nothing may be forgotten, and that the pannels of the carriage do not get scratched, as some of the stable-men are very careless. Make a memorandum of the parcels and things you take out at the inns that you stop at, on the road, and be very particular in not leaving them about; for there are dishonest servants as well as waiters, who are on the look-out at those places, to take in persons who are not acquainted with life. Look to the wheels and other parts of the carriage every time you

change horses, to see that all is right, and do not let your mistress be imposed on with bad horses, or in any other respect. While stopping at any place to change horses, if the family get out, keep your eye on the carriage, and if you have any refreshment, let it be in a room that will command a view of it, as there are persons at those places ready to run off with any thing if an opportunity offers itself. If the doors of the carriage will lock up, do it whenever the family get out; also when you stop for the night.

Always clean the inside of the carriage yourself, and see that those who clean the outside do not scratch it by using old dirty mops and leathers to do it with. Make them likewise use plenty of water, or else, instead of washing the dirt off, they will rub it, and make the pannels look full of small scratches. If you go to a watering-place, or elsewhere, to stop for any length of time, see to the carriage often, and have it kept under cover in the day, and locked up if you possibly can, that nothing may be lost out of it.

If you go to gentlemen's houses, there will be proper places for the carriage, and generally coachmen to take care of it; do not however trust to any one, but look after it yourself, and never let the carriage stand in the hot sun, as this will blister the pannels and cause the paint to fall off; neither let any persons get up behind when you are out with it. Always have small change with you to pay the

gates, as the turnpike-man is not obliged to give any; and have a book in your pocket, with a pencil, to put down any thing you may pay for, as you may otherwise forget, and so be the loser by it. If, when you are out at any ladies' or gentlemen's houses, you are required to wait at table, be clean and smart for the honour of your employers and your own credit. You may learn something useful wherever you go, if you pay attention. Take particular notice how the dinner is conducted; and whatever you see worth imitating, adopt it. Never be too old to learn, but be thankful when told of any thing to your advantage or information. If you have to wait on your family when they dine on the road, endeavour to have things as you know they like them; if they should be stopping at a boarding-house, you will always have to wait on them when at dinner, and if there should be many families at the same house, you will find it a hard matter to get and keep plates, knives and forks, sufficient for your family; as it is too often the case that servants will take each other's things at those places; endeavour, however, to make every thing as comfortable as you are at home, for much depends on the attention of a servant at those places.

There is one point of conduct, my young friends, which I wish to impress on your minds, as the neglect of it has been of very serious consequence to some; it is this; never *interfere* or *meddle* with other people's family matters, or their servants.

Find no faults while from home, but put up with any little inconvenience rather than complain; keep yourself to yourself; and whatever you may hear or see, be *blind* and *dumb*, when any one wishes to know the secrets of the family you live with: this is both your duty and the safest plan to act on; consider also, that if, when you are from home, you have little, or even great difficulties to encounter, they are not of a nature to last, and that at any rate you have the pleasure of seeing different countries and manners to set against your care and fatigue.

If you travel with a single gentleman, be very particular in seeing about his bed-room, and likewise his dressing-room; try to make it as nearly like his own as you can; have his things well aired, and be careful, when he has done dressing, to put every thing in its proper place.

If at any time you should travel by the stage-coach, do not satisfy inquisitive persons who may think proper to ask you whom you live with, and all the particulars of your family. It is through servants doing this, that we hear of so many robberies and frauds, as thieves and sharpers very often travel by stage-coaches. I once travelled with a person of this description from a watering-place, along with several other servants, of whom he had been very busily inquiring respecting their families, which they were incautious enough to satisfy him about, far more than they ought to have done. When he

had got all he could out of them, he thought proper to address himself to me, saying, "I suppose, Sir, your family are gone on before." I answered, "No, Sir." After a little pause, finding I did not say any thing more, he said, "I suppose you have left them behind;" to which I answered rather sharply, "No, Sir: *I left them on one side*;" looking him full in the face. To this I had no answer, nor any more questions; but my answer caused a little merriment to the rest of my fellow-travellers; for he looked as if he felt the reproof. In some such manner as this you may put inquisitive persons to silence, without giving them a saucy answer, although they richly deserve one.

WATERING-PLACES.

IF at any time you should go to a watering-place for a few months, with the family you live with, and they should condescend to ask your opinion concerning the conveniences of the house they mean to take, be very particular in seeing that there are proper things for use, and if not, mention it before the family go in; have also the price of the glass and other articles that are liable to be injured, set on them before you take it, as some will want you (if any should be broken) to pay treble its real value. Look over the inventory of the things

before you use them, particularly the glass and china, or any thing which is likely to be broken; and see that they are all sound and whole; if any are cracked, put them on one side, and show them to the person who may be with you when the inventory is looked over. If there should be more things in the house than what the family are likely to want, tell the person so, and have them locked up, as a number of unnecessary articles are only more trouble to account for; particularly steel knives and forks, which will soon get rusty and be spoiled with the damp of the salt water, if not attended to.

The tradesmen seem to be run wild at some of the watering-places, for they are after every person who comes, like a pack of hounds, in the chase after a fox; so that it makes it quite disagreeable for families to walk out for some time, they are beset so: this is what is called TOUTING. The touters will promise also to do this or the other thing for the servants, if they will but speak for them; but turn a deaf ear to all their clamours, and recommend none on such principles. Look for those who have the best things, and sell on the most reasonable terms, and take no one for a constancy till *proved*. Never connive with a tradesman to rob your employers, as it is exceedingly wicked, and in the long-run you will always find HONESTY is the best POLICY, and what will give the greatest ease to the mind. There is another thing which honesty calls on you to observe; and that is, in all hired houses

or lodgings, to be as careful of the furniture and things you have to use, as though they were your employers', or your own. It is cruel to do otherwise, as the persons who let them have in general been servants, or get their bread entirely by it.

Smuggling is much practised at watering-places, to the great injury of our own trade and countrymen, and often to the injury of those who deal in it, as heavy fines are laid on them if detected. Ladies and gentlemen have sometimes suffered serious loss while travelling, through their servants having smuggled property about them; for a single contraband article exposes the whole of the property among which it is found to be forfeited; therefore have nothing to do with it, run no risk, but encourage our own trade, and help to put bread in the mouths of our own countrymen instead of foreigners'. If ladies and gentlemen were to employ none but foreign servants, what would become of us? We should not like it; and indeed there are too many already kept in families. Let us then, my young friends, refrain from a practice which is contrary to the laws, and injurious to the interests of our country, and cannot be entered into without meanness, falsehood, and danger to ourselves.

WATER-PIPES.

WHEN the winter begins to set in, cover the water-pipes with hay or straw bands, twisted tight round them. If it does not freeze at the time, let the hay or straw be wet, as it will twist tighter in that state, and it will soon get dry afterwards. This is highly necessary to be attended to; for, if you are short of water in a gentleman's house, where there is so much wanted, you will find it very distressing and inconvenient, and particularly if you have to fetch it: therefore see to the pipes, and water-buts, and cisterns, in time, to secure a good supply. Let the cisterns and buts be washed out occasionally; this will keep the water pure and fresh.

In pumping up water into the cistern for the water-closet, you must be very particular in winter-time, as in general the pipes go up the outside of the house; in which case they are of course more likely to be frozen than if they were within. If then they go up the outside of the house, let all the water be let out of the pipe when you have done pumping; but if at any time you should forget to do so, and it should get frozen, take a small gimlet and bore a *hole* in the pipe, a little distance from the place where you let it off; if the frost has not been so severe as to freeze all the water in the upper part of the pipe, by doing this

you will prevent its bursting; and, at all events, it is the best way to do it so, as it will prevent the pipe bursting in more places than one. Have a peg to put into the hole after you have let the water off, and then you will only have to take it out at any time when the water may be frozen. Pump the water up into the cistern for the closet every morning, or as often as wanted, without waiting to be told; particularly if there be only ladies in the family where you live; and once a week, if the closet is where you can have free access to it, take a pail of water, and cast it into the basin, having first opened the pipe, that is, the trap which is at the bottom of the basin; this will clear the soil out of the pipe, and ought to be done at regular intervals.

You will find it necessary at times to clear and sweep the footway before the house, particularly in winter, to remove the snow from the pavement; this should be done as soon as possible, not only to prevent accidents, but to spare your master or mistress a fine, which they are liable to, if it be not done in proper time. When there has been a great fall of snow, it perhaps will be necessary to have it taken off the roof of the house; if so, you must be careful not to use any thing which may cut holes in the leaden gutter, or leads at the top of the house. This kind of work is, however, seldom required of servants, as there is great danger in doing it to persons who are not accustomed to such things; but still you ought to see

that those who do it are persons whom you can trust, and that know their business; for, if not, they may do a great deal of damage to the leads. If the snow should be frozen on a sky-light, let no one attempt to brush it off, for, most likely, every pane of glass will be broken in so doing,

WORKMEN.

When workmen are employed in repairing the house, be careful that you leave no plate about to tempt them, as many of them are very dishonest: therefore put every thing out of their way, and trust none: several may be honest, but this you cannot tell till you try them, and it is too late to be careful when things are lost. Likewise have as little to say to them as you possibly can, and never tell them any thing concerning the family, as many houses have been robbed through servants doing this; therefore keep them at a proper distance. Behave with civility to them, this is required of you; but give no orders to them, nor take any from them, further than a message to your employers, unless you are authorized to do more by those whom you serve.

MAKING UP THE FIRE.

As you will have the fires in the drawing-rooms and parlours to attend to when once they are lighted, be careful, in taking the coal-scuttle into the rooms, that you do not run against the chairs

or any thing else, so as to scatter the coals about the room. Stir the fire, and throw up the cinders from under the grate, before you put the coals on, then sweep up the hearth and fireplace neatly ; but if there be any part of the company sitting near the fender, do not sweep so that the dust will fly over them. Whenever you go into the rooms, and see that the fires want making up, do it without being told, unless ordered to the contrary.

TAPPING THE BEER.

Always have the beer-cock well washed before you put it into the cask, and only use wood to drive it in with ; for, if you take any thing which is iron for that purpose, you will most likely break the cock in so doing. Have the vent-peg loose while you tap it, if it has not been loosened for some time before ; this will prevent its flying about. If the cock goes hard, put a little sweet-oil to it, which will make it turn easily, and wrap some paper round it, to make it fit properly, so that the beer shall not leak out. When it requires tilting, let it be done while it is running ; this will prevent it getting thick. If you cannot do it yourself, have a person to assist you : of course, you will have a proper tilt for that purpose.

ON THE MANAGEMENT OF MALT LIQUORS, &c.
IN THE CELLAR.

In order to keep strong beer in a proper state of preservation, remember, that when once the vessel is broached, regard must be paid to the time in which it may be expended; for, if there happens to be a quick draught for it, then it will last good to the very bottom; but if there is likely to be but a slow draught, then do not draw off quite half before you bottle it, otherwise it will grow flat, dead, or sour. In proportion to the quantity of liquor which is inclosed in one cask, so will it be a shorter or longer time in ripening. A vessel which contains two hogsheads of beer, will require twice as much time to perfect itself as one of a hogshead; and it is found by experience, that no vessel should be used for strong beer (which is intended to be kept) less than a hogshead, as one of that quantity, if it is fit to draw in a year, will have body enough to support it for two, three, or four years, provided it has a sufficient strength of malt and hops, which is the case with Dorchester beer.

But all malt liquors, however well they may be brewed, may be spoiled by bad cellaring, be subject to ferment in the cask, and consequently turn thick and sour. When this happens to be the case, the best way of bringing the liquor to itself is, to open the bung-hole of the cask for two or three days; if that does not stop the fermentation, put

in two or three pounds of oyster-shells, washed, dried well in an oven, and beaten to a fine powder. After you have put it in, stir it a little, and it will soon settle the liquor, make it fine, and take off the sharp taste. When you find this effected, draw it off into another vessel, and put a small bag of wheat, or wheat-malt, into it, in proportion to the size of the vessel. It sometimes occurs, that such fermentations will happen in liquor from a change of weather, if it is in a bad cellar, and in a few months it will fall fine of itself, and grow mellow.

If the cellars are subject to the heat of the sun, or warm summer air, it will be best to brew in October, that the liquor may have time to digest before the warm season comes on; and if cellars are subject to damp, and to receive water, the best time to brew will be in March. Some experienced brewers always choose to brew with the pale malt in March, and the brown in October; supposing, that the pale malt being made with a less degree of fire than the other, wants the summer sun to ripen it; and so, on the contrary, the brown, having had a larger share of the fire to dry it, is more capable of defending itself against the cold of the winter season.

ON BOTTLING MALT LIQUORS, &c.

As a necessary preparation for executing this business properly, great attention must be paid to the bottles, which must first be well cleaned and

dried; for wet bottles will make the liquor turn mouldy, or mothery, as it is called; and a great deal of good beer is frequently spoiled by them. Though the bottles may be clean and dry, yet, if the corks are not new and sound, the liquor will be still liable to be damaged; for, if the air can get into the bottles, the liquor will grow flat, and never rise. Many who have flattered themselves they knew how to be saving, by using old corks on this occasion, have spoiled liquor to a great amount, only for want of laying out three or four shillings. If bottles are corked as they should be, it will be difficult to draw the cork without a screw; and to secure the drawing of the cork without breaking, the screw ought to go through the cork, and then the air must necessarily find a passage where the screw has passed. If a cork has once been in a bottle, even though it may not have been drawn with a screw, yet that cork will turn musty as soon as exposed to the air, and will communicate its ill flavour to the bottle in which it is next put, and spoil the liquor. In the choice of corks, take those that are soft, and clear from specks. Also observe, in the bottling of liquor, that the top and middle of the hogshead are the strongest, and will sooner rise in the bottles than the bottom. When you begin to bottle a vessel of any liquor, be sure not to leave it, till all is completed, otherwise it will have different tastes; let it stand till the next day before you cork it, which brings the beer to a proper flatness, and pre-

vents the corks from flying. Let the bottles be corked as close as possible.

If a vessel of liquor begins to grow flat while it is in common draught, bottle it, and into every bottle put a piece of loaf-sugar, of about the size of a walnut, which will make it rise and come to itself; and, to forward its ripening, you may set some bottles in hay in a warm place; but straw will not assist its ripening.

If you should have an opportunity of brewing a good stock of small beer in March and October, some of it may be bottled at the end of six months, putting into every bottle a lump of loaf-sugar; which, in the summer, will make it a very pleasant and refreshing drink. Or, if you happen to brew in summer, and are desirous of brisk small beer, as soon as it is done working, bottle it as before directed.

In winter-time, when the weather is frosty, shut up all the lights or windows of your cellars, and cover them close with horse-dung, which will keep your wine, beer, &c. in a proper and temperate state.

HOLYDAY-MAKING.

IF at any time you get leave to go out to see your friends, be very particular that you do not stay beyond the time which may have been allotted

you. Pay great attention to this, and rather be home before, than stop five minutes after it; by doing this you will gain the good-will of the family; never ask for leave to go out, if you can any way help it, when you have reason to suspect that you may be particularly wanted; as some ladies and gentlemen, rather than disappoint you, may be kind enough to let you go, even though they cannot spare you without inconvenience to themselves.

IMPROVEMENT OF TIME.

THERE are, my young friends, many ways wherein you may employ your time, so as to turn it to good advantage to yourselves and those round about you. You must consider that you may not be always in service, as many things may prevent this, even if you wished it: you will do well, therefore, to turn your mind to the future, and ask yourselves a few questions, such as these: “What should I do if not in service?”—“What am I fit for if I leave service?” or, “How can I get my bread, when I leave service?” If there is no particular thing which your mind may be impressed with, or have in view, you will do well to improve yourselves in general knowledge; but if you have any thing which you may intend to enter into, when you leave service, pay the more attention to this, that you may be proportionally fitted for it when opportunity

offers. I shall observe a few things concerning the many ways in which you may improve your time ; for in some families you will have a great deal of it on your hands, while in others you perhaps will have but little. Remember, however, that, be this as it may, we are ordered in all cases to redeem the time, for our *days* are but *few*.

The first thing I wish to impress on your mind is the study of the Bible, by which you may learn your duty to God, your neighbour, and yourselves. Consider the divine and blessed precepts of our great Benefactor ; see what commands he has given unto us for our good here, and our eternal happiness hereafter ; which if you read and practise, you will be established in your duty towards God and your neighbour, and this will prepare your mind for every other kind of knowledge that will be of any service to you in your situation of life. Let this divine knowledge have the pre-eminence in your affections and desire ; as it will be to each of you what the ballast is to a ship ; for all other knowledge, if this is wanting, will bring you no real happiness, but will puff you up with pride, and be a torment to you, while the knowledge of religion will be like a kind and affectionate father, who will say to you, “ My son, give not thyself to strong drink, to whoring, to theft, pride, foolishness, cruelty, deceit, and idleness ; turn away from those things which only bring with them disgrace and

death." He will likewise reason with you, and say, "Wherefore do you spend your money and strength for that which satisfieth not? but incline your ear and come unto me, and buy *wisdom, wine, and milk*, and heavenly blessings, without money and without price."—Isaiah, xlv.; St. James, iii. This is the true wisdom and knowledge which cometh from above, and will be a guide unto all other, and be like a wise preceptor in all your pursuits through life, if you adhere to its injunctions.

The next things which I could wish you to improve yourselves in, are grammar and arithmetic; without a little of these to direct you in writing and keeping accounts, you will not be able to hold any situation of credit, nor indeed a place as a servant in any trust, as you may have to write to your employers, when they may be from home, on business; therefore it is quite necessary to know how to express yourselves so that you may be understood: besides, many ladies and gentlemen have been prevented from bettering the situation of their servants through their ignorance, and want of a little knowledge in arithmetic and writing; therefore, my young friends, pay particular attention to both, as they will be highly necessary if you enter into any kind of business; indeed, you can be in no situation where they will not be of use to you, as it is always a pleasure to a person to be able to write and cast up accounts well.

The next thing to improve your mind in, will

be a little knowledge of the history of our own country. Look over the different counties, and notice the particular trades or manufactures which each is noted for, or any thing peculiar in its nature, soil, or produce. Look back in history, and see what ignorance and barbarism covered the people of this now happy land a few ages ago; compare that time with the present; see what a difference in point of civilization and cultivation; see what a gradual rise of the arts and sciences within a few hundred years past; and what blessings and comforts we have now, to what the people had in good KING ALFRED's time. By reading the history of your own nation, you will be fitted to read that of others, if you have leisure; this you can do at a small expense, by providing yourself with a book on geography, a gazetteer, and a small dictionary of arts and sciences: these will cost you very little, and you will be enabled by them to look into other kingdoms, states, and countries, by your quiet fireside; you will see the various machines, tools, and instruments, which are used in the different trades, the variety of productions in nature, and indeed every thing which is remarkable in the world. In making this a part of your study, you will gain a fund of agreeable information to talk of when in company; instead of exposing the secrets of the family you live with, or the faults of your fellow-servants and acquaintance, or those of your

own relations; as many do for want of knowing any better subjects of conversation. You may read books of this kind while at home in your duty, as you need never be ashamed of any body seeing you so employed; and they will often render you an additional service by keeping you out of bad company, and from a public-house, as well as by improving your mind.

There is another way of gaining a great deal of useful knowledge, which may often be of advantage to yourself, and likewise to those whom you serve—I mean the newspapers; but I do not mean that part of them which treats on politics and the administering of public affairs: these are things that we servants have but little to do with, or at least ought not to have, as we have neither learning nor judgment sufficient to speak of them with propriety and accuracy; besides, politics are above our sphere of life, from which we cannot expect any good to be done by our talents, even admitting we may have some; but much harm may be done, and has been done, through servants debating on politics; the peace of many families having been broken by the contending parties; for, as it seldom happens that persons who are so fond of talking politics have wisdom to argue and speak deliberately on them, it often ends in a quarrel, if not with *blows*. On this account many families prohibit debating on politics; and they are wise in so doing, as the peace of the servants may

be broken through it, and we are sure no good can be done by it. Much better would it be to society at large, if servants and tradesmen would employ their time and ability in their own business, and in trying to make their homes more comfortable for themselves and their families, than in going to a public-house at nights to debate on politics. We should not in that case see so many *bankrupts*, or so many *paupers* on the parish ; but it is now unfortunately quite common for tradesmen and servants to have their regular rendezvous, where they meet to debate on politics, and to arraign His Majesty's ministers before them ; and pass their judgment on them with all the assurance possible, without an IF or a BUT ; and talk how they would do this, that, and the other thing, if they had but the managing of the affairs of the nation ; yet those very persons cannot manage their own, with credit to themselves and comfort to their families. Be careful that you are not drawn into those parties under the idea of being a select company, and having a private room to yourselves : this has been the means of enticing many who would never have thought of going to a public-house if they had not been drawn into it in this way, but who by going a few times got acquainted with various persons, and liked the proceedings, and at last could not feel happy unless they were in the same sort of company every night, which has been the complete ruin of them and their families. You will find it an

easy matter, my young friends, to get acquaintance and bad habits, but it will be a hard matter to get rid of either.

Having cautioned you against what you are to avoid in the papers, I shall proceed to point out what is most worthy of notice in them. Be particular in reading the police accounts, accidents, and the trials at the different assizes : from these, and things of the like nature, you will gain much useful information that you may profit by ; for instance, you will often see in the police reports accounts of *swindlers*, *robbers*, and *duffers*, and the various ways they have contrived, and made use of, to defraud ; this will put you on your guard not to be so taken in. Sometimes you will see an account of a servant bringing an action against his master for insult or false character, which will be a hint to you never to take the law into your own hands when insulted and ill-treated ; and remind you that the law takes cognizance of a master's ill conduct, as well as of a servant's : you will now and then read of a dishonest servant being apprehended and brought to justice for his bad conduct ; this will admonish you not to do the same thing, or any thing like it, which can cause you to fall into such disgrace. Under the article Accidents, you will see what evil has befallen some persons through neglect and inattention : and you will occasionally find some useful receipts, that may be of great service to you, or those whom you may serve ; in

such a case always write them down, which will both impress them on your mind and improve you in writing. You may likewise notice on the trials some particular *points* of *law*, which it may be useful to you, as well as to your employers, to bear in mind, as it has often happened that servants, through carelessness and ignorance, have done things which have been illegal, and thus they have undesignedly involved their employers in a lawsuit.

Make it your study to improve by what you read; do not, however, in your eagerness to do so, keep the paper back from your employers, to read it before they have had it; but wait till they have done with it, before you attempt to look at it. Some families will not let their servants read the newspaper at all; but this has been almost always owing to their disputing on *politics*, which I hope will never be your case.

If at any time you should be left in town, or at the country-house, when the family may be from home, for a few weeks or months, this will give you a great opportunity of improving yourself in reading, writing, or arithmetic; or any thing else. You will do well to put yourself under the instruction of a schoolmaster when you have a great deal of spare time; for, if you have not something to do, you will find it hang heavy on your hands, and you may be led into bad habits, such as gambling or loose company, for want of better employment.

I hope, my young friends, you will not be frequenters of public-houses; they are useful in their way, but not a fit place to go to for amusement, or to spend your time and money; as you seldom hear any thing in them but profane and wicked conversation, which can only fit the mind for some bad end. I hope you will likewise abstain from the reading of blasphemous and licentious books, as they are to the mind of man what poison is to his body; they will speedily corrupt all your best feelings and principles, and both fit and lead you on to unhappiness, and finally to destruction; therefore ponder your ways in your own mind, and ask yourselves continually if you are pursuing the path that will lead to peace and honour. I am sure, if you contrast the life of a man who is a frequenter of public-houses and bad company, with that of one who is staying at home and minding his business, you will be constrained to say, the man who stays at home is the happiest; for he is a credit to himself, a comfort to those round about him, and an honour to his situation; leading a holy life, which will insure him a *comfortable death* and a prospect of a better world. This is the only character that enjoys this present world; the profane and wicked do not, for they have it, but enjoy it not: they desire and have it not, as they seek happiness where it is not to be found.

RELIGION.

TO be diligent in business is what our religion as well as our own interest requires of us; but this alone will not give us any real pleasure at the thought of meeting our LORD and JUDGE at the last day of account: for there are many very diligent and clever in business, who are likewise the most abandoned persons possible; and will give themselves up to work all manner of wickedness; and yet they will have the good name of some, because they are said to *take care of the main chance*; and a poor chance it will be, if this is all they care about. I know there are those who will exclaim, What is religion? Indeed, what is it? If it means, as some think it does, to *reconsider*, that is, to reflect on our actions and conduct towards God and our neighbour, well it will be in all of us to do so before it is too late: but, my young friends, I trust most of you know what is meant by religion; and to the rest, who do not, I shall say what I understand it to be, which is this: to practise what God has commanded and enjoined us to do; to love him with all our heart, and our neighbour as ourselves (that is, to do unto others as we should wish they should do unto us, if we were in their situation and they in ours); to love all virtue and hate all vice; and to be often reading the GOOD BOOK, THE BIBLE, wherein is a system of laws and

commands to regulate our conduct towards God and our fellow-creatures, with promises to encourage us in love and obedience. This is what I understand by religion and being religious; and I trust the good hand of the Lord will be with each of you, that you may be enabled to walk in his ways blameless; in doing which you will find more true comfort and peace of mind than in any thing else: this will make a death-bed easy, and we shall leave this world with a joyful prospect of another far better.

It is, my young friends, to the Bible, and the diffusion of the sacred laws, precepts, and principles which it contains, that we are more indebted for being happy and civilized than any other nation under the sun. Only take a view of the places where the Bible is not known, or not allowed to be read, and you will see that the greatest cruelty and ignorance debase the human mind. Yes, my young friends, where the Bible is not attended to, there is little else than oppression, cruelty, and a wish to tyrannize over each other; but if the Bible is read, and its sacred principles followed, the weakest is as safe as the strongest, the poor as the rich; for the laws and commands of God have no respect to persons: what is sin in one is sin in the other, if he doth the same action. The different stations in life are appointed by God, and happiness is not peculiar to any of them, not to rank and riches, any more than in having only just

enough to satisfy our daily wants: indeed happiness does not consist in the things of this world, any farther than as we receive them for the glory of God, and the welfare of our fellow-creatures: thus by using and not abusing this world's goods, we shall enjoy them to the glory of God and our own comfort.

Now consider there is no true happiness here unless it has God for its author; and if we wish to find it, we must seek it in the way where God has placed it. The Bible is the only book that shows us that way; then let us make its commands and precepts our daily study, with prayer unto the Lord, that he would give us wisdom to understand, and a willing heart to obey its dictates. Attend public worship with reverence; be zealous in your walk and conversation to promote the honour of God, and the welfare of his people. Do nothing rashly, but well consider every thing before you act. In the Bible you will find promised to those who ask aright, *eyes to the blind, wisdom to the foolish, health to the sickly, strength to the weak, ears to the deaf, riches to the poor, encouragement to the fearful, and even life, from everlasting death and destruction*, THROUGH our LORD and SAVIOUR JESUS CHRIST. But remember, this book also commands us to act uprightly in all our dealings, to speak the truth, to be obedient to all in authority over us, to be diligent in business, to be merciful to the poor, and to do them good as far as

in us lies; to guide the strayed sheep, when found, back into the fold; to help the weak, to instruct the ignorant, and those who are out of the right way, in meekness and humility, as remembering that we ourselves are in the *flesh*, and subject to frailties.

Now, my young friends, if you happen to live with those who may profess a faith or mode of worship different from your own, remember that in essential things you most likely have still the same opinions; for I trust you all acknowledge but one God, one Saviour, one faith, one hope, one object in view, which is the glory of God and your own and your fellow-creatures' happiness. I trust you acknowledge God to be the great Protector and universal Father of us all, and the Bible the only book you wish to be ruled by, and take your articles of faith from. Do not, then, fall out on your way to heaven, and charge each other with erroneous doctrines and damnable principles; learn Christian moderation toward each other, and if you only differ in the mere form of worship, let not this be a bone of contention among you; for, consider whatever you may think of another, that same person may in return think of you, as I have no doubt but each of you will imagine your own way the best; this is natural enough; but, my young friends, if any of you wish to show the superiority of his principles, let it be by a better walk and conversation in holiness, rather than in noisy wrang-

ling disputations: for, consider, “God is love,” and Christ is the “Prince of peace;” then how inconsistent must it be for you to fall out and reproach each other, who call yourselves the children of God, and of course are brethren in Christ! Remember what Joseph said to his brethren; he commanded them not to fall out by the way home: so I exhort you likewise. Consider how many enemies and blasphemers of the Bible and our holy religion there are to contend with; therefore do not attempt to get the better of each other, or any one else, as religion does not consist in outward forms, for, to worship God aright, is to worship him in spirit and in truth, to obey his commands and keep his precepts, and do unto others that which we would wish them to do unto us, were we in their situation and they in ours. Consider that the honour of God and the comfort of our fellow-creatures and ourselves are not promoted by a persecuting spirit; see what our dear Lord said to his disciples; when they wanted fire from heaven to consume those who did not go about with them, he rebuked them, and told them that they knew not what manner of spirit they were of. St. Mark, chap. ix. ver. 38, 39. Make it, therefore, my young friends, a matter of prayer unto God to direct your steps aright; remember the Lord exhorts you to unity of spirit, to lay aside all malice, strife, and persecution, and put on charity toward each other; for true religion and heavenly wisdom are *gentle, peaceable, easily*

to be *entreated*, *full of good works*, and neither *speaking* nor *thinking ill*.

If then, my young friends, Providence should place you in families of a different persuasion to your own, submit yourselves to the way and manner of those you live with, and attend public worship with them, if they wish it; provided they differ from you only in *form*, not in *principle*: if there is regular family prayer, attend to it with devotion, and show that you reverence the *solemn worship* by a respectful attention and a fit temper of mind. Do not expect perfection in this life, in yourself, or in any other, but try for it. Respect and reverence the ministers of the Lord, for they are his ambassadors of peace, to publish glad tidings unto man; give them double honour for their work's sake. Study the word of God, and hear what his ministers say; you will find it is like having an affectionate and kind father to admonish us, when tempted to stray from the path of duty and peace. Provide yourself with a Bible; study it with humility and gratitude, and regulate all your thoughts, words, and actions by the precepts you will find written in it by the finger of God: you will then pass through life happy and respected, and meet death in the joyful hope of one who has made his calling sure, through the goodness of God, and the intercession of our blessed Guide and Pattern, as well as Lord and Saviour, Jesus Christ.

ON CHANGING PLACES.

THERE is no doubt but that comfort and respectability generally accrue to servants in proportion to the length of time they stay in their places. Circumstances, however, will arise which may occasion even the best servants to give up, or be deprived of a place; and therefore I wish to point out to you some considerations, that you ought to bear in mind, before entering on a new one. Recollect that frequent change is loss of time, loss of money, loss of character; therefore endeavour to ascertain both whether the place be fit for you, and whether you be fit for the place; what there is to do, and what will be expected from you, and likewise whether the family have any particular ways or rules that they may wish to have observed.

Sometimes, when servants have got into a place and their new clothes are made, they have thought proper to give warning to leave; this is very unbecoming behaviour, and also unjust, unless a satisfactory cause can be assigned for so doing: therefore never have your new clothes till you see whether you suit the place, and the place suit you; if the family insist on your having them, this will not be your fault, only never think of changing your situation for trifles. Remember, that in all places you will have something to put up with, and consider well before you give warning, whether you may

find one that will suit you better, or indeed one of any kind, in a reasonable time. If you leave your situation merely on account of having low wages, consider how long you may be not only without any wages at all, but even spending what you have already got; for a few pounds go but a little way when you have every thing to buy, and your clothes are all wearing out.

Never give warning while in a passion, or when you have done wrong and may have been chided for it. Even should your family at any time ill-treat you, or find fault with you unjustly, you must consider they have their troubles to put them out of temper, and a servant may lose a good place through taking notice of such things; but if you have reason to think they have taken a dislike to you, give them proper warning, and leave them, for you cannot be comfortable in a family where you do not give satisfaction.

When you go after a place, be clean in your dress, and respectful in your behaviour; do not speak with an air of self-importance, or answer impertinently to any thing which you do not approve of; state your objections coolly, and let your arguments be reasonable.

Never, if you can do without, take a place which is only for a short time, or a *job* as it is called, for this is no recommendation to a servant. Always inquire into the character of the family in which you are trying to procure a situation, as

you may get into some from which no respectable people will take a character afterwards; and not only this, but you may take a place in which you may not be able to stop; as some do not allow their servants common necessary things to do their work with, or provisions to satisfy their appetite; which is every way unjust, as the labourer is worthy of his hire.

As to your wages, you must consider, that when you are old no one will hire you; it is only while you are young and active, and able to run about, that you are valued; therefore it is necessary to have wages to enable you to put by a few pounds against the time of need. You ought to calculate what your clothes and washing will cost you; and then you will be enabled to form an idea of what you can save. You will find, on a moderate calculation, that, to keep yourself neat and clean, your washing will cost about seven pounds a year; mending, one more; linen, four pounds; shoes, two pounds; tea and sugar, &c. four pounds: this makes all together eighteen pounds a year, that you will have to lay out on yourself in indispensable necessities. If you are with a family that keep you waiting, as some do, for hours in the streets, you will have an additional source of expense, in being sometimes obliged, in wet or cold weather, to go under shelter, and have a glass of something; though I would advise you never to do it but when you are afraid of injuring your health, or your clothes, by getting wet.

In many families they allow the men-servants one shilling a night, if they are out after a certain hour, to enable them to get something; indeed, in some places the footmen and coachmen are out for weeks together every night till a late hour, standing in the cold and wet streets: you should take this into consideration in going after situations. Where a servant is always out, or travelling about, and often in hotels, he cannot help spending something, let him be ever so careful; therefore a quiet place, where you are not exposed to the foregoing temptations, will be better in the long run, even if you have a pound or two less wages than in the other; and particularly for your health, as, to be up late and exposed to the damp and cold air, and your rest broken at nights, is very injurious to any one, and particularly to gentlemen's servants, who are used at home to hot rooms and great fires, and then have to stand in the street for hours, which has caused many a long and painful disease ending in death.

Always have thick shoes, and be well clothed, when you go out with the carriage in the evening, or have to stand in the damp streets: this may prevent a fit of illness, which might deprive you for months of the means of getting your bread.

Whenever you are attacked with illness, give timely notice of it to your employers. This is a duty equally due to them and to yourself: do not, therefore, imagine that there is any heroism in going on with your business, until you are inca-

pable of getting through it any longer. A little care at the beginning of a disorder generally makes it easy of cure; and strict attention in following the medical advice that may be given to you, is not only your interest but your duty.

SAVINGS BANKS.

WHEN you have got a few pounds in service, put it in the Bank; this will get more. The Savings Banks, which have been established of late years, are the best and most convenient for servants, as you can put in a few shillings at a time; and if you should be removed by Providence from the place where you have put your money in, you will not have any occasion to be running backward and forward to take the interest of it, unless you should be in want of it; for, by leaving it, you will get compound interest.

Always ask for your wages every half-year: for, if you do not particularly want them, you may as well put them in the Savings Bank, and get a few shillings.

Never let your wages lie in your employer's hands year after year, as many have done to their sorrow. Some ladies and gentlemen have been kind enough to allow their servants interest on their money which they have retained in their hands, but this is very unsafe; several whom I

know, after having lived in a family for twenty, nay, one for thirty years, and having only taken just enough of their wages from their employers to buy them common necessary things, leaving all the rest in their hands, expecting to have something to make their old age comfortable, have found, to their unspeakable disappointment and distress both of body and mind, the master or mistress whom they have served all the prime of their days, has either died without mentioning them, or lived beyond their income, so that they could not refund the money which was their servants' due: the principal and interest thus both lost, the poor aged, and almost worn-out servants have been turned out, with an enfeebled body, a perplexed mind, and broken-down spirit, to begin the world afresh. This is a truly heart-rending sight, particularly when we consider that if those persons had put their money in the Bank, they would have had enough to make them comfortable the few remaining days they had to live, but now must know want, and perhaps die in the poor-house. However fair the promises of your employers may be, trust not in *man* any more than you can help; therefore, when you have a little money to put by, lodge it in the Bank.

There is another thing which I will warn you against, that is, lending out your money with the intent to get double interest, or nearly so. Some have got a great deal by so doing, while others have lost both interest and principal too.

Many will lend out their money to young gentlemen under age, because they will give great interest for it; but remember this is illegal, and you must rely solely on the honour of the person to whom you lend it, whether you ever have either interest or principal again; and how much you may depend on the honour of most of those gentlemen, I will leave others to tell you who have tried them to their sorrow.

There are attorneys in this capital, who ride in their carriages solely from their nefarious dealings in annuities, and other means of raising money, which they carry on almost entirely through tempting gentlemen's servants to club their savings together, for some plausible scheme, suggested by cunning on one side, and too easily grasped at by avarice on the other, and generally ending in fraud and disappointment. However specious an opportunity may offer itself to you, to lend your money out, remember, man is but man, in his best estate full of vanity and deceptions: I do not say all are alike, as many gentlemen have done good for their servants, in keeping their money for them; but many have failed, and cheated them out of both principal and interest; while, in the Bank, not an instance can be given of wronging a person of either; and a moderate and sure interest is much better than an uncertain one, although ever so high. Be contented, therefore, with ease of mind, security, and the BANK.

GENERAL CAUTIONS.

HAVING given you directions, my young friends, under the various branches of your business as domestic servants, I must now draw my remarks to a conclusion; but I am still ready to give any of you further directions, or answer any questions you may think proper to put. You, Edward and John, have been so fortunate as to get places, where there are persons over you to show you how various things are to be done; nevertheless, the directions I have laid down will be of some service to you, as you will not want so much telling by those who are over you, if you pay proper attention to them. I have taken you and Joseph out with me about town several times, and you have noticed various occurrences when we have been together; if there is any thing you wish to ask about, you are at full liberty to do so.

Joseph. I thank you, Sir; I shall be happy to ask you a few questions about some persons to whom you spoke the other day, when we were walking together; and about one in particular, whom you seemed surprised to see in the state he was in. But I shall first ask you, who the man was that we saw at the corner of a street leading into Oxford Street, to whom you gave something? He had a birch broom in his hand, and seemed to have been sweeping the crossing; he looked as though he had seen better days.

Onesimus. He has, indeed, seen better days, Joseph; I have known that man for a number of years; he has lived in the most respectable families. I recollect the time when you could have scarcely known him from a gentleman, but you see how terribly his circumstances are altered since then. He was always too much addicted to dress, and fond of changing his places; by so doing, he has spent that which would have added many comforts to him in his latter years. If he now goes after a place, he is told, that he is too old for service, and no one will take him. Never having stayed long in a place, there is no lady or gentleman that will do any thing particular for him; so by degrees he has come into the wretched state, shivering with cold and pinched with hunger, in which you saw him.

Joseph. The other person, Sir, whose appearance struck me, was one that we saw in a court of judicature, which you took us to, in order to hear the trials. He was so shabby and dirty, that he looked more like one of the men that sweep the streets than like a person who had ever been decent and respectable.

Onesimus. I am sure, Joseph, you will not wonder at my being surprised at seeing him, and particularly in the wretched state which he appeared in, when I tell you a little of his history. That very man I have known a great number of years. In fact, he lived in a respectable family at

the west-end of the town as butler, and I lived under him myself upwards of two years; he was reckoned to be a servant who knew his business well. When I left the place he was still with the family, and remained in it for several years afterwards. I however had not seen him for a long time till then; and when I considered how respectable he was whilst I lived with him, to what he was when you saw him, I could not but be surprised and shocked. Yet it was a thing which might be expected, as the way he was going on when I lived in the family, I was sure, would lead him to no good. He was very fond of company and playing at cards; indeed he never seemed happy unless he could get some one to gamble with him. Thus company and gambling led him to drinking, and drinking paved the way for every other vice; so that he gradually neglected his business, and at last did things which blasted his character. He did not, during the time I lived with him, break out into those great excesses, but I heard of them very soon after. The consequence is, that, from being well dressed, comfortably provided for, and respected by his employers, as he was when he first went into service, he now looks like a vagabond, and is, I fear, an outcast of society. I hope such a sad example will have its due weight with each of you.

John. Sir, as you have given us leave to ask questions, I shall take the liberty of asking a

few myself. One day, when we were walking out with you, we met a person carrying a board on his shoulder, with a notice on it to beggars and vagrants; he seemed to know you, but you would not know him, for you sheered off as quick as possible. Pray, may I inquire why you did so, Sir?

Onesimus. Why, John, it was not because I did not know him, but because of his bad ways and wicked actions, which have brought him to go about in the manner you saw. The dress he had on belonged to the parish, and he himself is in the workhouse. He, like the person we have just been speaking of, was once in a good place, and might have been both happy and respected, had he not given himself up to extravagance and drunkenness. He was allowed ale twice a day, yet could not be satisfied without going to public-houses and getting drunk. The family he lived with did all in their power to reclaim him, but to no purpose, and they were at last under the painful necessity of sending him out of their house, after living with them nearly eight years; they could not give him a character that would get him a place: indeed, the prime of his life was past. Having spent his money, he was obliged to go into the workhouse almost as soon as he was turned away. I cannot countenance such persons as those; nay, I would shun them as I would a mad dog, for they are a disgrace to the class they belong to, and a burden to society. There are many ladies and

gentlemen with small incomes, and many industrious tradesmen, who deny themselves almost common comforts in point of eating and drinking, that they may be able to pay their way and appear respectable in their sphere of life; yet they are so circumstanced that they are under the necessity of paying heavy poor-rates to support such profligate fellows as those, who, if they had acted as they ought to have done, might have maintained themselves in respectability. The workhouse is almost too good for such characters. There are too many such, I am sorry to say; I hope you will always shun them. If afflictions and misfortunes bring you to the poor-house, it is no disgrace, and none but the hard-hearted and wicked could ever upbraid you with it; but if you are driven there by profligacy, you deprive yourself of pity, and must be contented to submit to every reproach that may be cast upon you.

John. There was a person came to us one day, Sir, you may remember, and wanted us to buy some smuggled silks, stockings, and various other things; he said he had got them particularly cheap and good. There was a man along with him who was talking very loudly with a Jew concerning a watch, and at last he got angry, and said, he would not let the Jew have it upon any account. I have heard, that a number of persons have been taken in by people going about in that manner. Do you think that these were sharpers, or that they were really smugglers?

Onesimus. I have no doubt but they were smugglers of one description; they would have liked very well to have smuggled the money out of our pockets, if we had been such fools as to let them; I have been bitten once by them, John, and I think that is quite enough. I shall, therefore, give you a few cautions, as those persons are always on the look-out to take in the ignorant and unwary: those men are what we call duffers: indeed they have several names applied to them, suitable to the various stratagems they make use of to get people's money. The watch is quite an old trick. Although you saw one of the men dressed like a sailor, and the other like a Jew, and appearing to quarrel, it was all pretence, to draw the attention of passers-by. If they see an ignorant lad or a country person near at hand, the man that has the watch, or any thing else, to sell, will offer it to them for much less than the Jew offers for it. Thus many are taken in, thinking they have a valuable bargain, because the Jew, who ought to know the worth of it, offered so much more; when in fact he was no Jew, or, if a Jew, they both were Jews: they had settled it before, that the one who was to pretend to buy should offer perhaps triple the value of it, so that the seller might offer it to a Christian a great deal cheaper, and after all it will prove not worth half the money which has been paid for it. Sometimes one will be dressed like a countryman, sometimes like a livery servant, and in

various other disguises. The men who wanted you to buy silks, &c. &c. were not smugglers, or what we in general mean by smugglers; the silks, stockings, handkerchiefs, and waistcoat pieces, &c. &c. not being of India or French manufacture, but most likely stolen property, or old things done up to deceive persons; therefore have nothing to do with them under any pretence whatever. I had nearly lost my watch by them once; I lost some money, and was exceedingly glad that I lost no more: I know a number of gentlemen's servants who have been cheated by them.

Edward. As you have been so kind as to permit Joseph and John to ask a few questions, I shall be very happy to do the same. I wish to know concerning those persons to whom you took John and myself in order to inquire if they knew any places they could recommend us to; and it was very fortunate for us that they did, as the families we are now in took us merely through their recommendation, for, not having been in place before, we could have no character but from our own relations. Pray, how is it that ladies and gentlemen will take servants through the recommendation of these tradesmen?

Onesimus. Those tradesmen have been gentlemen's servants, who having lived some years in families by whom they were much respected for their attention and good behaviour, have got money, and wishing in consequence to have a house

of their own, have taken a shop and set up in business as you see. By being frugal in their dress and expenses, they have laid by a little money, which enabled them to do so. The families they lived with do all they can to recommend and assist them; and having had a trial of their honesty and integrity, go to them when in want of a servant, that they may have one recommended by them. Thus you see the confidence and respect which some ladies and gentlemen put in their servants, long after they have left their service: be you careful that you do not bring disgrace upon them through their recommendation of you. Although you have not yet any character to lose, as it were, yet you have one to gain; as, when you have once been out in service, families will not take you unless they have your character from the last place you lived in. It was through knowing me that these tradesmen were willing to recommend you.

Edward. Sir, you took us to see a gentleman who lived in a nice comfortable house; he was very kind to us, and said he would do any thing for us that lay in his power; he did not appear to be of any trade or business, and, by what he said to us, he must, at one time, have been a servant: pray, what does he do for a living now?

Onesimus. He was a servant a number of years, Edward; indeed he has been living in a respectable family till very lately, when his master died, and left him an annuity for life: this, with

what he had saved, is enough to keep him independent; so that he need not trouble himself either with business or going to service again. Although it is not often the case that faithful servants are thus rewarded, yet I know several who are at this time comfortably provided for, by the gratitude of those whom they have served: neither of you may be so fortunate; yet, remember the old proverb, that “*a rolling stone gathers no moss* ;” and when once you have learned your business, endeavour to stop in your places as long as you can. It was from this man’s long services and attention that his kind master left him an annuity, which relieved him from the necessity of seeking another service, when his own prime of life was past.

· *Edward*. I have one more question to ask, Sir, and that is about the poor dirty-looking woman, who was sitting on the steps of the door. She seemed very ill and in a most deplorable state; it was enough to rend a heart of stone to look at her. Do you know any thing of her? for you were talking to her some time.

Onesimus. I do, Edward; I knew her some years ago; she was then healthy, cheerful, and as fine a looking young woman as could be seen. She lived in a gentleman’s family, with several young men as fellow-servants; one of whom paid his addresses to her, gained her affections, and promised her marriage: he was an artful wicked wretch, and never meant what he said to her; but, under

such false pretences, he took the advantage of her feelings, and seduced her. She proving with child by him, he ran away and left her. As soon as the family found it out, they discharged her; the consequence was, her little money was soon spent, she was obliged to go to the workhouse to lie in; and when she came out, the family she had lived in would not give her a character to get another place, which was exceedingly cruel, as she was honest, industrious, and good-tempered. She was ashamed to go home in disgrace to her poor afflicted parents. Want stared her in the face, and she unhappily went on the town, to get her bread by a loose and disorderly life, which led her among the dregs of society, and quickly brought her to that deplorable state in which you saw her.

William. It is indeed, Sir, a sad thing to see a woman deceived and made miserable by the artifices of a bad man. I am happy to say, my sister, who is with me, is going on very well; and my mistress has been so kind as to get a place for my youngest sister, and I hope she will do well also; but I feel a great care on my mind concerning them, particularly here in town.

James. I can assure you, Sir, I find my sister, who is in town, a great comfort to me: she has got a very comfortable place and a kind mistress, who allows her often to come and see me; but I feel very anxious for her welfare, as there are so many more temptations in town than there are in

the country, and the minds of some young persons are so easily drawn away and seduced from the paths of virtue and peace; it is truly distressing to me to see so many young women on the town, leading a disorderly and wicked life, who were most likely once as innocent as my sister is now.

Onesimus. I hope, William and James, it never will be your lot, nor yet Joseph's or Edward's, to lament over the seduction of any of your sisters; be careful of them, and courteous to them; never let them want for a brother to advise them, and a friend to protect them, while you have it in your power to do so; show them, by your tenderness, that you bear them a true brotherly affection, and wish to promote their happiness. You may find it necessary, sometimes, to admonish and guard them against improper associates, whose only object is to seduce them, to complete their ruin, and blast their prospects through life; but always do it with gentleness, and strengthen your arguments by examples from living instances, which, alas! are so frequent that a very little observation will supply you with too many. I can give one, from my own knowledge, where a young woman laid violent hands on herself, after being seduced by a footman, who lived in the same family with her, but who quitted his service, and deserted her, when the consequences of her fault became likely to be known. I had the melancholy

account from her female fellow-servant; the deceased, she said, for some days previous to the dreadful deed, at intervals would wring her hands, and exclaim, “ God forgive me! What will become of me? I cannot live, I must die; I am a guilty outcast; I have only one more sacrifice to make, and then all will be over! O Robert, what have you done!” She was frequently weeping; and from being a very lively young woman, she became all at once thoughtful and gloomy; on the night preceding the morning on which she was found dead, she took out a phial, which had a dark-coloured liquor in it, and said it was her wedding draught; the cause of the fatal step was not ascertained until the following letter was discovered by her fellow-servant wrapt in her night-cap:

“ Robert, you have at last succeeded in your wicked purpose; but you have destroyed me, and made me guilty in body and soul. You said you loved me, and I too fondly believed you; but your love is now death to me. I was once respectable, I am now a guilty wretch in the sight of God and man. I cannot bear my own reproaches, how can I then live to bear those of the world? You will see me, perhaps, when dead; you may then see what a crime has reduced her to, whom your cruel and selfish flatteries led away from the paths of virtue. In one unguarded moment you have plunged me from innocence into shame, and cast me out of heaven down to hell. O Robert! my distracted heart, it

will not break as I could wish it. May God pardon the act that hastens the end of a poor wretch, whom you have driven to madness and despair. To-morrow morning I shall be a corpse. O Robert! repent of the wicked deed, and for mercy's sake cease to practise the same deceit towards other poor helpless girls that has ruined your miserable Mary. O my dear mother! who shall comfort your mind? But it is better I should die, than live to bring a disgrace upon your gray hairs..... May the Almighty forgive you, my seducer, for what you have done! I have said what prayers I could for you, but I cannot pray for myself. I hope my master will be so kind as to give the wages that are due to me, to my broken-hearted mother. Another moment, and I shall have done what cannot be undone. You will grieve for me, perhaps; but weep for yourself, and repent.

“ Your dying

“ MARY.”

Who, my young friends, can read this letter without tears of sympathy for a person who had been seduced, and brought to such an untimely end, by a pretended lover? The heart which can think of it without feeling indignation at the seducer, must be callous and lost to all sense of humanity. Turn your eyes, my young friends, to your sisters; see health and cheerfulness on their countenances, sweetness and innocence in their minds, and modesty on their cheeks; happy in the pro-

spect of getting their bread in an honest and an honourable way, and in the love of their parents and the good wishes of their relatives for their welfare. Contrast their happy state with the sad one of the woman we saw upon the steps, and the still more unhappy one whose fate I have been just relating. View them blasted in the bud of youth, their cheerful and healthy countenance turned into gloomy melancholy; their minds corrupted; their modest cheeks turned languid and wan; their eyes, which were bright and sparkling, are now become dim and heavy; instead of peacefulness and simplicity of disposition, their very thoughts are distracted, and their hearts ready to burst within them with sorrow and grief: one not able to bear up under it, sinks into the arms of death, while the other is an outcast of society, a disgrace to her sex, half starved with hunger and cold, diseased in body, and knowing not where to lay her head. She is bereaved of all that would have been an honour and comfort to her till the day of her death. Her wicked seducer shuns her, the world turns unpitying away from her, and she is left to die a thousand deaths by affliction and remorse of conscience.

William. Why, Sir, were any wretch to seduce either of my sisters, and bring them into such disgrace and misery, I would be the death of him, let the consequence be what it might.

Onesimus. Hold, William; you are too hasty in your judgment: you do well to have a strong

desire for the welfare of your sisters; but remember, the law is the punisher of wicked doers: some may escape the laws of man; but God will reveal their iniquity, and punish them for it. “Vengeance is mine, I will repay, saith the Lord.”

James. I do not know, Sir, what I should do under such circumstances: I trust the Lord would direct me to do the thing which should be right; but I hope I shall never have so severe a trial.

Onesimus. I hope so too. You have spoken with modesty and wisdom, James; as to Joseph and Edward, I guess their feelings by their tears: and O my dear young friends, that your tears and feelings may not be like the early dew, which is dried up, and no more seen; but may those instances of seduction make a lasting impression on your minds, to be as warnings to each of you, that you do not practise the same thing on others, and that your heart and conscience may never say to you as NATHAN did to DAVID, “*Thou art the man.*” May the Lord preserve each of you from such sore troubles and presumptuous sins as those!

As to you, John, these are trials which you cannot have, as you have no sisters; but be careful never to practise such base conduct after seeing the destruction which it has brought on its victims, and the affliction into which it has plunged aged parents and relatives. Many instances of this kind have I seen and read of. If you, my young friends, feel such

indignation at wretches who could seduce a sister, what must be the feelings of parents who have only, perhaps, one daughter, the sole object of their affections, and the hope of their future comfort and consolation, when old—to see her the wretched victim of a wicked, vile character in the shape of a human being! how truly heart-rending must it be to have her brought to an untimely end, and all their prospects blasted! If any person should read this who may have been guilty of such conduct, let him remember that there is forgiveness with God; but if the object of his seduction be alive, for the Lord's sake, her sake, and his own sake, let him reclaim her and fulfil his promises to her, and try to raise her drooping spirits, and restore her to society in the best way he can; let him remember, when he sees her distressed, broken-hearted, and the outcast of society, that she is so through his deceit and cruelty; and what must his punishment be, if he does not repent of a crime so heinous in its consequences, and show his repentance by making all the restitution in his power?

I must now wind up my observations, and draw to a conclusion. The foregoing instances of gambling, drinking, and evil conduct, must suffice to show each of you the ill effects of such behaviour. If those who read these pages, do not know any of the persons alluded to in them, they may, I am sorry to say, find too many under similar circumstances: take them then, my readers, as warn-

ings, and avoid acting any part in the same tragedy, as you have here the deplorable consequences of it exhibited to your view. Point them out to your minds, and then ask yourselves what punishment would be too great for you, if you could commit so great a sin against God, and so great an injury to a fellow-creature. I have known many who have boasted of the number they have seduced, and the arts they have used to get the better of young women; but this is to their shame and disgrace, for which the Lord will *call them to an account at another day*.

You, my young friends, and many more who read these pages, I have no doubt, after some few more years spent in service, will be thinking of entering into business with the little money you may have saved. Be careful how you engage, and in what; consider well whether you are competent to what you undertake, as money is much sooner wasted than earned. Pay particular attention to the directions which I have given in a former part of this book, *How to employ Time*. Many whom I have known, who have saved a little money in service, have gone into business and very soon lost the whole of it; indeed, money in the hands of many gentlemen's servants is like a jewel in a pig's snout; when they have it, they know not how to use it properly: therefore never enter into any thing rashly, nor without the advice of some disinterested friend or experienced person, and likewise consider-

ing whether you are competent to manage the business you undertake, as the best trade will not do without good looking after and proper management.

You have seen, and may see every day, how well some who have been gentlemen's servants succeed in business; but they are those who made it their study to get all the information they could beforehand: this, with assiduity and civility, is what enabled them to do well, and is worthy of your closest imitation. Let me, my young friends, impress upon your minds, and upon all who are in gentlemen's service, to commend yourselves to your employers in well doing, as it will be in their power to put you forward in the world. If it can ever be said that a gentleman's servant has any independence, that very independence LIES ONLY IN OBEDIENCE AND WELL-DOING; and I hope you will prove it so, and enjoy the peaceable fruits of your good conduct. If I am made the honoured instrument of promoting your good, or the good of any person who reads these pages, my object will be obtained; and my own happiness will be increased in thinking I have been made useful in serving others: this is the wish of my spirit in writing, and I hope it will be the same with every one of my readers.

Now, as to you, Joseph, Edward, and John, who are going to your places at the appointed time, I must again warn you that you will find difficulties; but I shall be at no great distance from you,

therefore bring your troubles to me, and I will advise and direct you under them, and they shall be made public for the use of others who may be in similar circumstances. I shall now bid you all farewell for the present, and, with best wishes for your welfare, and for that of all those who read these pages, I remain,

Your affectionate friend,

ONESIMUS.

After my young friends had been in service a few months, an opportunity offered for them to meet together with their friend Onesimus. They had each met with difficulties, which they seemed much to complain of, and considered that they were hardly done by; but as I consider these hardships common to all young persons when first going out to service, I shall here set them forth, with my advice to each one under them, as I consider they will be of use to others in similar circumstances. The list of grievances was first opened in the following words by

Joseph. I little thought, when going after places, that I should meet with such disagreeablenesses in service as I have done, or else I can assure you I would never have offered myself to have been a servant in a gentleman's house. I am obliged to wash up the parlour tea-things and kitchen ones too, and

run about first for one, then for another: surely this cannot be my place to do, and I refused it; and the cook kicked up a sad riot about it.

Then the family are so mistrustful, that one can have no peace of one's life, as they are always looking after me, afraid that I should take something, I suppose; and when we have company, they will not let me have the plate out to get it cleaned, till the very day the company are coming to dine; so that I am not only dirty nearly all the day, but cannot have my things at last to look so well as they ought; whereas, if I had the plate to clean a day or two before, I could do it properly; instead of which, I am hurried off my legs on company days, without any credit to myself.

Then, again, they will not let any person come to see me, except you, Sir, whom they know so well: to be sure they said they would give me leave to go out, if I asked for an hour at any time when I could be spared; but I told them I had only two or three acquaintances, and they were in service like myself; and you know, Sir, if their masters and mistresses did the same by them, where could we meet but at a public-house? which you have warned us never to go to: I indeed have no wish to go to one, having but little money to spend; besides, I am sure I could hear no good there; but as to stopping always in the house, I may as well live in a prison at once, so I wish I had never got into service. There are several other things I

could mention, but I do not wish to complain more than I can help.

Onesimus. I have before told you, Joseph, that gentlemen's service is very different to what you have been accustomed to, and that you may expect to meet with disagreeablenesses and difficulties ; indeed, be in what state you may, you will have them, whether you expect them or not. I am likewise much surprised at your saying, that it is not your place to do this or the other thing : a boy, just going out to service, to be talking about what is his place to do, or not to do, is truly ridiculous. Surely you have forgotten yourself and the directions before given you. Washing up the tea-things is undoubtedly your place ; and as to the cook making you wash up the kitchen-things, although this may not be directly your place to attend to, yet you must consider what a great deal of trouble your fellow-servants have with you in showing you how to do things, and in doing many for you which it is your place to do for yourself. Let me never therefore hear of you, or any other ignorant boy who has just gone into service, saying, It is not my place to do this or the other thing ; you ought to do any thing for every one who asks you, if you have time.

As to your employers not intrusting you with the plate till the day it is wanted ; certainly this is not very pleasant, any more than it is for them to be always hunting you about ; but you must con-

sider that many ladies and gentlemen have been greatly imposed on through trusting their plate to servants who have not been long in their service, and who have pawned or made away with it; but to rectify this disagreeableness, always ask for a little plate at a time to clean, when you know there is company coming; thus you may get it all cleaned three or four days before it is wanted: if you wrap it up close in paper, you will preserve it from tarnishing: and by doing this way, I have no doubt but, after a little while, you will gain the confidence of your employers, and the disagreeableness you now complain of will be removed. As to your not being permitted to have your acquaintance come to see you, you must remember that many houses have been robbed through servants being connected with bad company, of whose evil habits they may themselves be utterly ignorant; therefore the fewer acquaintance you have, the better it will be for you, particularly while you are young; and as to your going out, the less you do it the better, as you will find it more to your profit to improve yourself in some useful science; above all, never attempt to go to a public-house to spend your time and money: if it is necessary for you to go out for a walk for your health, you may do so, and gain some advantage, by looking about town, or trying to find some particular place or other, which may be of service to you at another time. And now, Edward, I am ready to hear your complaints; for I

suppose you are like Joseph, and fancy you have a great deal to contend with.

Edward. Why, Sir, what I have most to complain of is, that when I am out with the carriage to the last minute, before dinner, the butler, who is left at home, will not get the cloth laid ready ; so that, when I come back, I have so many things to do that it makes it very uncomfortable, and I have not time to make myself neat, as we very often do not come home till after the hour appointed for dinner ; and besides, when the family goes out, the butler makes me come home and answer the door, while he himself goes to take his pleasure ; he likewise always makes me help to clean his plate and wash his glasses.

Onesimus. Just answer one question, Edward ; do you always get your things ready before you go out with the carriage ?

Edward. No ; I do not place them in the trays ready ; but they are all clean.

Onesimus. This is nothing to the purpose ; you ought always to leave all your things in readiness, so that the butler may have nothing to do but to put them on the table, which I have no doubt he would do, if you asked him civilly ; and as to his going out when he has an opportunity, you must consider how much he is confined in the house when you are out. It is necessary that one of you should stop at home to answer the bells and take in messages ; and you must acknowledge that the butler

has the greatest right of the two to go out when only one can be spared ; though I doubt not but he would give you leave at proper opportunities, if you ask him as you ought to do. His making you help to do his work, you should be thankful for, instead of regarding it as a hardship ; for how can you learn your business properly, if you do not help to do the whole ? This was the way in which I acted to the butler I was first under ; I did every thing in my power, and he took a delight in showing me ; therefore I shall dismiss you with the same advice I gave Joseph, and hear what John has to say.

John. Sir, after the observations you have made to Joseph and Edward I shall say but little ; one thing, however, occurred the other day, which provoked me very much ; it was this : my mistress accused me of doing a thing which I never did, and that before company too. I denied it every time she said I did it ; and, after the company was gone, she scolded me for it, and said that I was an impertinent boy, and that I made her out a liar, when I only spoke the truth and vindicated myself, which I surely consider I had a right to do.

Onesimus. I consider, John, that you were much to blame in answering a second time, and particularly before company ; this you ought not to have done ; although I do not wish you to say you have done a thing when you really have not, or approve of ladies and gentlemen accusing a servant wrongfully ; but, remember, there is a more proper

time to vindicate yourself than before company. Ladies will sometimes lay a thing upon a servant to screen themselves from some inattention which they have inadvertently shown to any of their visitors; therefore, I dare say, this was the case with your mistress: in such a case it is not proper to answer a second time; you will gain much more credit by respectful and silent submission.

I shall now, John, dismiss you and the rest of my young friends, and trust that each of you will pay particular attention to my general observations and directions, which will add to your comfort and benefit; and I shall conclude my book with a number of useful Receipts and Tables, which I hope you will all find an advantage in looking over, when you may have occasion for the information which they contain.

APPENDIX:

CONTAINING

VARIOUS USEFUL RECEIPTS AND TABLES.

To make Blacking.

TAKE two quarts of small beer, eight ounces of ivory black, three ounces of treacle, one ounce of sugar candy, half an ounce of gum Arabic, half an ounce of oil of vitriol, and one ounce of sweet oil; let the gum Arabic be dissolved in warm beer, and the oil be mixed up with a little of the ivory black first, then mix the whole thoroughly together: let it stand a few hours, then bottle it, and it will be fit for use in a day.

Another Way.

Take four ounces of ivory black, three ounces of coarse brown sugar, and a table-spoonful of sweet oil, and mix them gradually together in a pint of cold small beer.

To render Shoes water-proof.

Mix a pint of drying oil, two ounces of yellow wax, two ounces of turpentine, and half an ounce of Burgundy pitch, carefully over a slow fire. Lay the mixture whilst hot on the boots or shoes, with a sponge or soft brush; and when they are dry lay it on again, and again, until the leather becomes quite saturated, that is to say, will hold no more. Let them then be put away, and not be worn until they are perfectly dry and elastic; they will afterwards be found not only impenetrable to wet, but soft and pliable, and of much longer duration.

To prevent Snow-water from penetrating Boots or Shoes.

Take equal quantities of bees-wax and mutton suet, and melt them together in an earthen pipkin, over a slow fire. Lay the mixture whilst hot on the boots and shoes, which ought to be made warm also; let

them stand before the fire a short time, for it to soak in, and then put them away, until they are quite cold. When they are so, rub them dry with a piece of flannel, in order that you may not grease your blacking brushes. If you black them well before you put the mixture on, you will find them take the blacking much better afterwards. Do not put either oil or wax on leather *alone*; oil opens the pores of it too much, and wax causes it to crack.

To clean Boot-tops white.

Take an ounce of oxalic acid, dissolve it in a pint of soft water, and keep it in a bottle well corked; dip a soft sponge into the mixture to clean the tops with, and if there are any spots which refuse to disappear, rub them with a little fine Bath brick dust; sponge the tops afterwards with clean water. Take particular care always to have any mixtures, or powders for boot-tops, labelled with the word POISON in large letters, as the most dreadful accidents have arisen from oxalic acid being so like Epsom salts in appearance, as to be often taken for them in mistake, and also from the burning nature of vitriol, which is another ingredient much used in cleaning boot-tops.

To clean Boot-tops brown.

Take a pint of skimmed milk, half an ounce of spirits of salt, half an ounce of spirits of lavender, one ounce of gum Arabic, and the juice of two lemons; mix them well together, and keep them in a bottle closely corked; rub the tops with a sponge, but use no brick-dust; and when they are dry, polish them with a brush or a piece of flannel.

To clean Plate.

Melt an ounce of zinc in an iron ladle, then put two ounces of quicksilver to it; turn the mixture out on paper, pound it very fine, and then mix it with two pounds of the best whitening carefully sifted, and half an ounce of vermilion; pound them all together, and apply them as directed under the head of Cleaning Plate; and you will find them give a most beautiful polish to it. The quicksilver being killed by mixing with the zinc, will no way injure the plate.

Another Way.

Boil an ounce of prepared hartshorn-powder in a quart of water. While on the fire put as much plate (well cleaned from grease and dirt) into it as the vessel will hold; let it boil a little time, then take it out, drain it over the saucepan, dry it before the fire, and rub it bright with leather. Then put more into the pan in the same manner until it is all boiled. Put clean linen rags into the pan to soak up the remainder, and when dry, they will give a beautiful polish to the plate merely by rubbing it with them. They are likewise admirable for the cleaning of brass locks, and the finger-plates of doors.—This way will only suit small articles of plate, and is here mentioned chiefly for the use of those who feel a prejudice against quicksilver; but if it is killed as I have directed, it will not injure the plate.

To clean plated Articles.

Take an ounce of killed quicksilver, which you may buy at the chemist's, and half a pound of the best whitening sifted; mix them with spirits of wine when used. You may use hartshorn-powder instead of whitening; but I think whitening quite as good, if not the best, when dried and pounded.

To clean Mahogany Furniture.

Take of bees-wax two ounces, scrape it fine, put it into a pot or jar, and pour over it enough of spirits of turpentine to cover it; let it stand a little while, and it will be ready for use. If the furniture is to be kept a light colour, add nothing to it; but if it is wished to have it a darker colour, take a very small quantity of alkanet-root or rose-pink, and mix with it.

To clean Furniture with Oil.

Take of cold-drawn linseed oil a pint, and if you wish to colour it, take a little alkanet-root or rose-pink and mix with it: put a little on the furniture, and rub it well with a woollen cloth; do not let the oil stand long on the table before it is rubbed off, as the sooner it is done the better.

Another Way.

Take four ounces of bees-wax and half a pint of spirits of turpentine. Let the wax be scraped small; then add a pint of cold linseed oil, and mix them well together. They will be fit for use immediately. If you want to colour the mixture, let it be done as above; but observe there is no polishing quality in the colour. Bees-wax and turpentine only is the best to polish furniture with, if it is to be kept a light colour; but if the furniture has been cleaned with oil for a number of years, it will be the best to continue rubbing it with oil.

Varnish for Furniture.

Melt one part of virgin white wax in eight parts of oil of petroleum. Lay a slight coat of this mixture while warm on the wood with a badger's brush, and after a little time polish it with a coarse woollen cloth.

German Polish for Furniture.

Melt a quarter of a pound of yellow wax and an ounce of black resin, well beaten in an earthen pipkin. Then pour in by degrees two ounces of spirits of turpentine. When the whole is thoroughly mixed, put it into an earthen jar, and keep it covered for use. Spread a little of it on the furniture with a woollen cloth, rub it well in, and in a few days the polish will be as hard and bright as varnish.

Young and inexperienced servants should be careful how they apply any receipts at first, for fear of injuring or dirtying the furniture, &c.; they ought to begin upon some small article of comparatively trifling consequence.

To extract Lamp Oil out of Stone or Marble Halls, &c.

Take a pint of strong soap lees, have some fuller's earth well dried and a little pipe-clay pounded fine; let the whole be well mixed together and laid on the part which is oiled, then put a hot iron upon it till dry. If all the oil should not come out the first time, do it again; and in putting it on, let it be well rubbed into the stone. By doing it two or three times this way you will be able to get it out.

To get Oil out of Boards.

Take fuller's earth and soap lees mixed together; rub it into the boards. Let it dry, and then scour it off with some strong soft soap and sand, or you may use lees to scour it with. Observe, the sooner the mixture is put on after the oil is spilled, the easier it will be to get out. It should be put on hot, which may easily be done by heating the lees.

To join Glass together.

Take a little isinglass, and melt it in spirits of wine; it will form a transparent glue, which will unite glass so that the fracture will be almost imperceptible. The greatest care is necessary that the spirits of wine shall not boil over into the fire.

To loosen the Glass Stoppers of Smelling Bottles and Wine Decanters.

Put one or two drops of sweet oil round the stopper, close to the mouth of the bottle, then put it a little distance from the fire; when the decanter gets warm, have a wooden instrument with a cloth wrapped tight round it, then strike the stopper, first on one side then on the other: by persevering a little while, you will most likely get it out. Or you may put the bottle in warm water, so that the neck of the stopper may be under water. Let it soak for some time, then knock it with a wooden instrument as before; a hard knock is not necessary; besides, it would endanger the safety of the bottle or decanter.

To take Stains out of Scarlet Cloth.

Take soap wort, bruise it, strain out the juice, and add to it a small quantity of black soap; wash the stains a few times with this liquor, suffering it to dry between whiles, and in a day or two they will disappear.

To take Stains out of black Cloth, Silk, Crape, &c.

Boil a large handful of fig-leaves in two quarts of water until reduced to a pint. Squeeze the leaves, and put the liquor into a bottle for use. The articles need only be rubbed with a sponge dipped in the liquor, and the stains will instantly disappear.

To take Grease Spots out of Silk.

Dip a clean piece of flannel into spirits of turpentine, and rub the spots until they disappear, which will soon be the case. Do not be sparing of the turpentine, as it will all evaporate, and leave no mark or stain behind.

Varnish for old Straw or Chip Hats.

Take half an ounce of the best black sealing-wax, bruise it and put it to two ounces of spirit of turpentine; melt them very gently, by placing the bottle that holds them in boiling water, or near a fire. When all the wax is melted, lay it on warm with a fine hair brush near the fire or in the sun. It will not only give a beautiful gloss and stiffness to the hats, but make them resist wet.

Wash for Leather Gloves.

If you wish to have your gloves quite yellow, take yellow ochre; if quite white, pipe-clay; if between the two, mix a little of each together; if dark, take rotten stone and fuller's earth. By proper mixture of these you may produce any shade you desire; mix the colour you fix on with beer or vinegar, not water, and apply it as before directed.

To clean Gold and Silver Lace.

Sew the lace in linen cloth, boil it in a pint of water and two ounces of soap, and then wash it in water. When it is tarnished, apply a little warm spirits of wine to the tarnished part.

To clean gilt Buckles, Chains, &c.

Dip a soft brush in water, rub a little soap on it, and brush the article for a minute or two, then wash it clean, wipe it, and place it near the fire till dry, then brush it with burnt bread finely powdered.

To manage Razor Strops.

Keep them moderately moist with a drop or two of sweet oil: a little crocus martis and a few drops of sweet oil, rubbed well in with a glass bottle, will give the razor a fine edge; pass it afterwards on the inside of your hand when warm, and dip it in hot water just before using.

To preserve Clothes from Moths, &c.

Put cedar shavings, or clippings of Russia leather, among the drawers and shelves where the clothes are kept. Pieces of camphor, or tallow candle, wrapt up in paper, will preserve furs and woollens from moths; and lavender, roses, and flowers and perfumes of every kind, are useful as well as agreeable in keeping away moths and worms.

To clean japanned Tea and Coffee Urns.

Take an ounce of crocus powder and half an ounce of rotten stone, pound them well together; let the mixture be a little darker than the urn: you need not use rotten stone if you can get the crocus powder dark enough. Rub the urns with this powder as directed for plate.

To mix a Salad.

Always inquire before you mix a salad, how your master or mistress would like to have it done. If no particular method be pointed out to you, adopt the following, which has been much approved of. Let the salad be well washed and dried in a cloth before you cut it up; save a part of the celery with a little beet-root and endive for ornament in the middle of the dish: cut the rest small as well as the lettuce and mustard and cresses, and put to it the following mixture: take the yolk of an egg boiled hard, rub it quite smooth with a table spoonful of oil and a little mustard; when they are well mixed together add six spoonfuls of milk or cream, and when these are well mixed put six or seven spoonfuls of vinegar to the whole, and mix it all together with the salad. Never make the salad long before it is wanted, as it becomes flat with standing.

To make Toast and Water.

Take a thin slice of stale bread, toast it a deep brown on both sides, but do not burn or blacken it; put it into a deep jug and fill the jug up with boiling water, cover it and let it stand until cold. Some prefer cold water, in which case somewhat more time for it to stand is necessary. Always inquire which is most agreeable, and let it be strained through a fine and perfectly clean sieve, before you take it up stairs.

To make Punch.

One tea-spoonful of Coxwell's acid salt of lemons; a quarter of a pound of sugar, a quart of boiling water, half a pint of rum, and a quarter of a pint of brandy; add a little lemon-peel, if agreeable, or a drop or two of essence of lemon.

To make Ginger Beer.

Take an ounce of powdered ginger, half an ounce of cream of tartar, a large lemon sliced, two pounds of lump sugar, and one gallon of water; mix all together, and let it simmer over the fire for half an hour, then put a table-spoonful of yeast to it, let it ferment a little time, and then put it into stone pint bottles, and cork it down closely for use.

To make Spruce Beer.

Take eight gallons of boiling water, and add it to eight gallons of cold. Mix with it sixteen pounds of treacle or molasses, six table spoonfuls of essence of spruce, and half a pint of yeast. Keep it in a temperate situation with the bung-hole open, two days, then close up the cork, or bottle it off, and it will be fit to drink in a few days afterwards.

To make Coffee.

To two ounces of the best coffee, fresh ground, put eight coffee-cups of boiling water, let it boil six minutes, pour out a cupful two or three times, and return it again; then put two or three isinglass chips or a few hartshorn shavings into it, and pour one large spoonful of boiling water on it: boil it five minutes more, and let the pot stand by the fire ten minutes, for the coffee to settle. It will then be clear and bright. If it is wished to be particularly strong, three ounces of coffee must be used for eight cups; and if it is not fresh roasted, let it be made perfectly hot and dry, before or over the fire, before it is used. A tea-spoonful of the best mustard flour added to every ounce of coffee, greatly improves it, both in clearness and flavour. Serve hot milk or cream with it, and pounded sugar-candy, or fine Lisbon sugar.

To cure ropy Beer.

When beer turns ropy without being sour, it is easily restored by mixing the proportion of one spoonful of mustard to every fourteen gallons, in a little of the beer, and pouring it into the bung-hole. In the course of the next day the beer will be fit for use. When it is actually sour it may be restored by hanging a linen bag in the cask, with equal quantities of pounded chalk and calcined oyster-shells. This will cure it in the space of a day and a night, but it will not keep very long after these additions.—A tea-spoonful of salt of wormwood put into a quart of beer, just before drinking it, will restore it, when pricked or sour, and make it brisk and pleasant.

Excellent Substitute for Table Beer.

In warm weather more table beer is wasted, by turning sour, than is drank. The following mixture will be found a cheap and agreeable substitute for it. To ten quarts of water put a bottle of porter and a pound of brown sugar or treacle: add a spoonful of powdered ginger if the flavour of it be approved. When the whole is well mixed together put it into bottles, cork them loosely, place them in a cool cellar, and in two or three days it will be fit to drink.

To try the Goodness of Spirits.

Set fire to some in a spoon; if good, it will burn brightly away without leaving any moisture behind.

To know whether a Bed be damp or not.

After the bed is warmed put a glass goblet in, between the sheets, and if the bed be damp, in a few minutes drops of wet will appear in the inside of the glass. This is of great consequence to be attended to in travelling, as many persons have laid the foundation of incurable and fatal disorders by sleeping in a damp bed.

On warming Beds.

Take all the black or blazing coals out of the pan, and scatter a little salt over the remainder, which will prevent the smell of sulphur, so disagreeable to delicate persons.

Remedy against Fleas.

Sew the leaves of fresh pennyroyal in little muslin bags, and put them between the blankets or mattresses. Wormwood or dried moss will have the same effect.

To prevent being Bug-bitten.

Put a sprig or two of tansey at the bed head, or as near the pillow as the smell may be agreeable.

To destroy Bugs.

Take sixpennyworth of bitter apple dissolved in a pint of water, and wash the joints and crevices of the bedstead with it. Spirits of turpentine will have the same effect, as will also common mercurial ointment.

To kill Flies.

Dissolve two drachms of extract of quassia in half a pint of boiling water, sweeten it, and pour it into plates to be set about the room. This mixture, though fatal to the flies, is not injurious to any thing else, as most fly-waters are.

To destroy Rats or Mice.

Bait your traps with flour of malt mixed up into little balls, with butter, and scented with a drop or two of oil of anise-seed.

To correct bad Smells.

Throw five or six pounds of quick lime, with a sufficient quantity of ashes or soapsuds, into the place affected.

To extinguish Fire in a Chimney.

Put a wet blanket over the whole front of the fireplace; which will stop the current of air, and so extinguish the flames.

To bring Horses out of a Stable in case of Fire.

Throw the harness or saddle to which he may have been accustomed, over the back of a horse in this predicament, and he will come out of the stable as tractably as usual.

Fire Escape.

In all upper chambers there ought to be kept a stout rope, which may be fastened at one end to any

thing heavy in the room, and have a noose at the other, to facilitate the escape of children, or infirm persons. Along the rope should be several large knots, placed at intervals as resting-places for the hands and feet of the person who drops down by it.

To cure Burns and Scalds.

Take four ounces of litharge of gold, pour on it a quarter of a pint of vinegar boiling hot, and shake them well together in a bottle; when you use it, put a little into a pan and add a few drops of sweet oil, mix them together, and then put some on the part with a feather; if done with this mixture immediately, it will prevent the part from blistering, or the skin coming off, and relieve the acute pricking pain which is caused by a burn or a scald.—Write POISON on the bottle, to prevent its being used for any thing else.

Another Way.

Rub the part burnt every two or three hours with spirits of turpentine, or with vinegar if the skin be not broken, or vinegar and cold water. Half a pound of alum dissolved in a quart of water likewise makes an admirable wash for a burn or scald; bathe the part with a linen rag dipped in the mixture, then bind the rag upon it with a slip of linen, and keep it moist with the alum-water for two or three days without removing the bandage.

To cure a bruised Eye.

Take conserve of red roses and rotten apple in equal quantities, wrap them in a fold of thin cambric, or old linen, and apply it to the eye; it will relieve the bruise and remove the blackness.

To cure a sprained Ankle or Wrist.

Foment it with warm vinegar for five minutes every four hours, wet it afterwards with rectified spirits of wine, and rub it gently. Sit with the foot on a low stool, and occasionally rest upon the ankle, and move it gently backwards and forwards.

Remedy for a sore Throat.

Put some hot vinegar into an earthenware jug or tea-pot, and draw the steam through the spout or the

pipe of a funnel; do it for about half an hour just before going to bed, also two or three times in the course of the day, provided you are not going out of doors: do not draw in the steam too suddenly at first, as you may in that case scald your throat. A piece of flannel dipped in hartshorn will be serviceable put round it on going to bed. In a relaxed sore throat a few lumps of sugar dipped in brandy, and gradually dissolved in the mouth, are very efficacious.

To make a saline Mixture.

Take a tea-spoonful of salt of wormwood, two tea-spoonfuls of cream of tartar, a few lumps of sugar, and a piece of lemon-peel, stir them together in a pint of cold water, and take a wine-glass full every two or three hours. If the mixture be too sour, add a little more salt of wormwood; if too salt, a little more cream of tartar. It is an admirable remedy in feverish complaints, and the quantity here prescribed may be made at home for twopence; whereas, if it came in due form, and labelled, from an apothecary's shop, it would cost eighteen-pence, or two shillings.

Cure for the Tooth-ache.

The tooth-ache attacks all descriptions of persons, and is a pain tormenting enough to try the patience even of those who have every advantage of quietness and indulgence, much more of such as are obliged to go about their work, and be exposed to all kinds of weather, alike when they are ill as when they are well. It is therefore highly desirable to know any thing that may lessen or cure a pain which may seize you at the very moment when you are most anxious to have all your faculties and vigour about you, for the performance of your duty. Different persons are affected by different things, according to their constitution, or the cause of their disorder. In some, the tooth-ache may be cured by putting a piece of nut-gall into the hollow of the tooth, letting it stay half an hour or an hour, and then changing it for another, until the pain ceases. In others a piece of lint dipped in laudanum with a few drops of oil of cloves, will have the same effect; and sometimes the oil left by a

piece of writing paper burnt in a glass, will work a cure when put into the tooth, on a little cotton wool.

Acute Rheumatism.

Take a quarter of a pound of saltpetre, melt it near the fire in a quart of vinegar, and rub the part affected with it twice or three times a day, for about half an hour.

For the Ear-ache.

Take a clove of garlic, or a piece of onion, roast it and put it in a piece of muslin, and apply it to the ear. Sometimes a little oil of sweet almonds will have the same effect; and if any thing of the insect kind have got into the ear, a few drops of sweet oil poured in will infallibly destroy it and ease the pain.

For Chilblains.

Soak them in warm bran and water, before they break, and then rub them well with flour of mustard.

For Corns.

Rub them with the juice of red spurge. Warts may be cured by the same means: and sometimes a drop of it, put into the hollow of a tooth, will cure the tooth-ache. Corns may also be cured by putting a wet poultice on them at night, which will soften them so far as to enable them to be taken out with ease in the morning.

To make Lip-salve.

Melt a little spermaceti in a table-spoonful of sweet oil; when cold put it into a small box. There is no better or more innocent lip-salve than this, which is made in a minute.

To make soft Pomatum.

Cut half a pound of hog's lard in small pieces, cover it with clear spring water, changing it every day for eight days. When it is quite white, melt it slowly in an earthen pan over the fire, then strain it; perfume it with a little essence of lemon, and put it into pots for use. A couple of table-spoonfuls of brandy will make it keep better.

To make hard Pomatum.

Take equal parts of hog's lard and mutton suet, prepare it in the manner above mentioned, and melt it gradually over the fire with a little white wax; scent it with essence of lemon, or lavender; then make round paper cases, and, when cold, turn down one end, and keep them for use.

A Table of Priority or Precedency among Ladies; intended as a Guide to Servants in waiting on them, to serve them according to their respective Ranks.

- | | |
|--|--|
| 1. Daughters of the King. | 22. Wives of the eldest Sons of Viscounts. |
| 2. Wives of the King's Sons. | 23. Daughters of Viscounts. |
| 3. Wives of the King's Brothers. | 24. Wives of the younger Sons of Earls. |
| 4. Wives of the King's Uncles. | 25. Wives of the Sons of Barons. |
| 5. Wives of the eldest Sons of Dukes of the blood royal. | 26. Maids of Honour. |
| 6. Wives of the King's Nephews. | 27. Wives of the younger Sons of Viscounts. |
| 7. Duchesses. | 28. Wives of the younger Sons of Barons. |
| 8. Marchionesses. | 29. Wives of Baronets. |
| 9. Wives of the eldest Sons of Dukes. | 30. Wives of Knights of the Garter. |
| 10. Daughters of Dukes. | 31. Wives of Bannerets. |
| 11. Countesses. | 32. Wives of Knights Grand Crosses of the Bath. |
| 12. Wives of the eldest Sons of Marquesses. | 33. Wives of Knights Commanders of the Bath. |
| 13. Daughters of Marquesses. | 34. Wives of Knights Bachelors. |
| 14. Wives of the younger Sons of Dukes. | 35. Wives of the eldest Sons of the younger Sons of Peers. |
| 15. Viscountesses. | 36. Wives of the eldest Sons of Baronets. |
| 16. Wives of the eldest Sons of Earls. | 37. Daughters of Baronets. |
| 17. Daughters of Earls. | 38. Wives of the eldest Sons of Knights of the Garter. |
| 18. Wives of the younger Sons of Marquesses. | |
| 19. Wives of Archbishops. | |
| 20. Wives of Bishops. | |
| 21. Baronesses. | |

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|---|---|
| 39. Wives of the eldest Sons of Bannerets. | 53. Wives of the younger Sons of Bannerets. |
| 40. Daughters of Bannerets. | 54. Wives of the younger Sons of Knights of the Bath. |
| 41. Wives of the eldest Sons of Knights of the Bath. | 55. Wives of the younger Sons of Knights Bachelors. |
| 42. Daughters of Knights of the Bath. | 56. Wives of Gentlemen entitled to bear arms. |
| 43. Wives of the eldest Sons of Knights Bachelors. | 57. Daughters of Esquires entitled to bear arms. |
| 44. Daughters of Knights Bachelors. | 58. Daughters of Gentlemen entitled to bear arms. |
| 45. Wives of the younger Sons of Baronets. | 59. Wives of Clergymen. |
| 46. Daughters of Knights. | 60. Wives of Barristers at Law. |
| 47. Wives of the Companions of the Order of the Bath. | 61. Wives of Officers in the Navy. |
| 48. Wives of the Esquires of the King's body. | 62. Wives of Officers in the Army. |
| 49. Wives of the Esquires of the Knights of the Bath. | 63. Wives of Citizens. |
| 50. Wives of Esquires by creation. | 64. Wives of Burgesses. |
| 51. Wives of Esquires by office. | 65. Widows. |
| 52. Wives of the younger Sons of Knights of the Garter. | 66. Daughters of Citizens. |
| | 67. Daughters of Burgesses. |

N. B. Let those who have the priority of age be served first according to their precedency of title, but observe that age will not sanction you to serve a lady first who is inferior as to title, or precedency: unless you should be otherwise ordered by your employers, &c. There is another kind of precedency, which is, being the wife of the greatest land-owner in a county; the lady who is wife to the greatest land-owner has the precedency at any public dinner given on any public occasion in the county. And supposing three sisters should be married to three lords, and the eldest sister's husband die; the younger sisters in this case must be served first: but if there should be any sisters not married, the widow should be served before the single ones; the same in every other class of precedency as in this: and likewise notice, that if there are young ladies in the family who invite company to dinner, &c. &c. those are served last, the strangers first. If you consider these observations, you will find the necessity of servants having a personal knowledge of the ladies

and gentlemen whom they may have to wait on, if they wish to wait properly and do things in an orderly manner. Some ladies and gentlemen, when carving, will say whom it is for; but if a strange servant be waiting, and does not personally know the ladies and gentlemen, he is at a loss where to take it to; this is often the case; it is with myself, when I go out to wait at large parties, and do not know those whom I have to wait on; therefore there is a necessity to employ our head a little, that we may wait properly, when serving the soup and fish round at dinner, and still more in taking up tea and refreshments into the drawing-room.

A Table of Precedency among Gentlemen, who ought to be served according to their respective Ranks.

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|---|--|
| 1. King's Sons. | 27. Bishop of Durham. |
| 2. King's Brothers. | 28. Bishop of Winchester. |
| 3. King's Uncles. | 29. Bishops according to their
seniority of consecration. |
| 4. King's Grandsons. | 30. Barons. |
| 5. King's Nephews. | 31. Speaker of the House of Com-
mons. |
| 6. Archbishop of Canterbury. | 32. Viscounts' eldest Sons. |
| 7. Lord High Chancellor. | 33. Earls' younger Sons. |
| 8. Archbishop of York. | 34. Barons' eldest Sons. |
| 9. Lord Treasurer. | 35. Knights of the Garter. |
| 10. Lord President of the Privy
Council. | 36. Privy Counsellors. |
| 11. Lord Privy Seal. | 37. Chancellor of the Exchequer. |
| 12. Lord High Constable. | 38. Chancellor of the Duchy of
Lancaster. |
| 13. Lord Great Chamberlain of
England. | 39. Lord Chief Justice of the
King's Bench. |
| 14. Earl Marshal. | 40. The Master of the Rolls. |
| 15. Lord High Admiral. | 41. The Vice-Chancellor. |
| 16. Lord Steward of the House-
hold. | 42. Lord Chief Justice of the
Common Pleas. |
| 17. Dukes according to their
Patents. | 43. Lord Chief Baron of the Ex-
chequer. |
| 18. Marquesses. | 44. Judges and Barons of the Ex-
chequer according to se-
niority. |
| 19. Dukes' eldest Sons. | 45. Knights Bannerets royal. |
| 20. Earls. | 46. Viscounts' younger Sons. |
| 21. Marquesses' eldest Sons. | 47. Barons' younger Sons. |
| 22. Dukes' younger Sons. | 48. Baronets. |
| 23. Viscounts. | |
| 24. Earls' eldest Sons. | |
| 25. Marquesses' eldest Sons. | |
| 26. Bishop of London. | |

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|--|---|
| 49. Knights Bannerets. | 66. Esquires of the Knights of the Bath. |
| 50. Knights of the Bath Grand Crosses. | 67. Esquires by creation. |
| 51. Knights Commanders of the Bath. | 68. Esquires by office or commission. |
| 52. Knights Bachelors. | 69. Younger Sons of the Knights of the Garter. |
| 53. Eldest Sons of the eldest Sons of Peers. | 70. Younger Sons of Bannerets. |
| 54. Baronets' eldest Sons. | 71. Younger Sons of Knights of the Bath. |
| 55. Knights of the Garters' eldest Sons. | 72. Younger Sons of Knights Bachelors. |
| 56. Bannerets' eldest Sons. | 73. Gentlemen entitled to bear arms. |
| 57. Knights of the Baths' eldest Sons. | 74. Clergymen not dignitaries. |
| 58. Knights' eldest Sons. | 75. Barristers at Law. |
| 59. Baronets' younger Sons. | 76. Officers of the Navy. |
| 60. Sergeants at Law. | 77. Officers of the Army. |
| 61. Doctors, Deans, and Chancellors. | 78. Citizens. |
| 62. Masters in Chancery. | 79. Burgesses. |
| 63. Companions of the Bath. | 80. Married Men and Widowers, before Single Men of the same rank. |
| 64. Esquires of the King's Body. | |
| 65. Gentlemen of the Privy Chamber. | |

There are many more degrees of precedence among the nobility and dignitaries of the Church according to their seniority, patents, and consecration, as you will find if you look over the Peerage and Baronetage, &c. &c.; this will show you the precedence under each head, also of the officers both in the army and navy, according to their degree of rank. Of those who are equal in point of precedence, let the eldest be served the first: this rule must be observed in all the classes.

List of the principal Streets and Squares in London.

For your conveniency, my young friends, and that of others who do not know town very well, nor which end of the streets, or which side of the squares, the numbers begin at, I shall here put down these particulars in a few of the long streets and large squares, so that you may easily judge, whether by night or by day, what part of the street a particular number is

in, without running backwards and forwards to look for it. For instance, suppose you are in the middle of Portland Place, and you have orders to go to No. 2, Baker Street; if you know not which end the number begins at, and you make for the end next to York Place, instead of going to Portman Square, as you ought, you will have gone over nearly half a mile more ground than if you had made at once to that end of the street which runs out of Portman Square.

Suppose the numbers of Portman Square run from south to north, which they do, I put S. for south, E. for east; the number begins on the east side running from the south: all the squares which do the same I will put together.

	Houses.		Houses.
Portman Square	- 39. E. S.	St. James's Square	23. E. S.
Bryanston Square	48. E. S.	Tavistock Square	- 20. E. S.
Montagu Square	- 63. E. S.	Queen Square begins on the	
Grosvenor Square	43. E. S.	west side, running from	
Berkley Square	- - 52. E. S.	south to north, 43 houses.	
Cavendish Square	29. E. S.	Brunswick Square begins on the	
Hanover Square	- 25. E. S.	south side, running from east	
Fitzroy Square (not		to west, 40 houses.	
finished)	- - - 34. E. S.	Lincoln's Inn Fields begins on	
Bedford Square	- 52. E. S.	the north side, running from	
Russell Square	- - 60. E. S.	west to east, 65 houses.	

I shall here arrange the principal long streets which run from south to north, and the numbers of which begin on the east side of the street.

	Houses.		Houses.
Albemarle Street	- - - 49	Dover Street	- - - 49
Argyle Street	- - - 35	Gower Street, Bedford	
Baker Street, Portman		Square	- - - 86
Square	- . - - 84	Harley Street	- - - 79
Baker Street, Upper	- - 53	Manchester Street	- - 56
Beaumont Street	- - - 58	Nottingham Place, New	
Berner's Street	- - - 72	Road	- - - 40
Charlotte Street, Fitzroy		Park Street, Grosvenor	
Square	- - - 98	Square	- - - 131
Charlotte Street, Portland		Portland Place	- - - 68
Place	- - - 82	South Audley Street	- - 81
Great Cumberland Street	10	Welbeck Street	- - - 77
Cumberland Place	- - 20	Wimpole Street	- - - 98
Devonshire Place	- - - 41		

N. B. The following streets run from east to west, and the numbers begin on the north side.

			Houses.				Houses.
Upper Berkley Street,				York Street, Portman			
Portman Square	-	-	79	Square	-	-	51
Brook Street, Lower	-	-	60	Bernard Street, Russell			
Do. Do. Upper	-	-	56	Square, the numbers			
Charles Street, Berkley				run from west to east;			
Square	-	-	52	begin on the south side			55
Curzon Street, May Fair			55	Great Coram Street, the			
Devonshire Street, Port-				same	-	-	30
land Place	-	-	57	Great Ormond Street, the			
Grosvenor Street, Lower			82	same	-	-	92
Do. Do. Upper			49				
Henrietta Street, Caven-				Hertford Street, May Fair			47
dish Street	-	-	25	Guilford Street, Russell			
Hill Street, Berkley Square			39	Square	-	-	92
Mortimer Street	-	-	65	The numbers of the two latter			
Pall Mall	-	-	111	streets, from east to west,			
Seymour Street, Upper,				begin on the south side.			
Portman Square	-	-	64				

If you pay attention to these few hints, you will be able to save time and trouble; for, suppose you are in Portman Square, and you have orders to go to No. 4, Charlotte Street, Fitzroy Square, you can either go down Mortimer Street, or you may go along Marylebone Street; either will take you into it: but if you go along the latter, you lose time, and go over much more ground than is necessary; now, if you look at the rules which I have before laid down, you will find the numbers run from south to north, therefore Mortimer Street is the nearest way; do the same with the rest. To give directions for short streets would be useless; only endeavour to notice the numbers and ways of all the streets.

N. B. If you should want to know what part of the street a particular number is in, observe, if the street has eighty or a hundred houses in it, if you wish to go to No. 60, or 70, you will find it pretty near the end of the street where the numbers begin, and so of any other part; therefore, take notice what number of houses there is in a street, which will be a guide for you to know in what part of it the number which you may want to go to is situated.

Laws respecting Servants.

The following abstracts of Acts of Parliament respecting servants, ought to be read and attended to, not only by all persons in service, but by masters and mistresses also.

A servant setting fire carelessly to a house, is liable to pay, on the oath of one witness, a hundred pounds to the sufferer, or be committed to prison and hard labour for eighteen months. 14 *Geo.* 3. c. 48.

Where servants are hired by the year, they cannot be put away before the expiration of that term, without some reasonable cause to be allowed by one magistrate; nor after the ending of the term, without a quarter's warning, given before witness. If a master discharge a servant otherwise, he is liable to a penalty of forty shillings. 5 *Eliz.* c. 4.

If a servant refuse to serve his term, he may be committed till he give security to serve the time; or he may be sent to the house of correction, and punished there as a disorderly person. 5 *Eliz.* c. 4. 7 *Jac.* c. 4.

A yearly servant is not to be discharged, by reason of sickness, or any other disability by the act of God; nor may his wages be abated. *Dalt.* 129.

All hiring, without stipulation of time, is, strictly speaking, hiring for a year, and the law so construes it. 2 *Inst.* 42.

Both master and servant may, however, part by mutual consent. A master detaining a servant's wages, or not allowing sufficient meat, drink, &c. is a good cause for a servant's leaving his place; but it must be allowed by a justice of peace. *Dalt.*

If a servant hired for a term, quit his service before the end of it, he loses all his wages, unless his master puts him away.

A woman servant who marries, is obliged to serve out her time; and, if both man and wife are servants by the year, they must both serve their time. *Dalt.* 92.

Should a woman with child hire herself for a term, and the master she hires with knew not of her being

with child, he may discharge her, but before a magistrate. If she prove with child during her service, he may do the same; but if he do not discharge her before a magistrate, when he knows of it, and keeps her on, he must provide for her till her delivery, and one month after, and then she is to be sent to her place of settlement. *Dalt.*

A servant hired at a month's wages, or warning, cannot quit his place, or be discharged a day before the expiration of the month, without the whole month's wages be paid; unless by the authority of a magistrate, for some reasonable complaint. If a servant, after warning given, is insolent, or refuses to do his duty, a magistrate, on complaint, will commit him to prison, for the time he has to serve; but the master will be ordered to pay him his wages whilst there.

No agreement a servant shall make with his master to his disadvantage, whilst he is under the age of 21, shall operate against him. *Dalt. c. 58.*

If a servant assault his master or mistress, or any other having charge over him, he may be bound over to his good behaviour, or be committed for a year, or less, at the discretion of two magistrates. *5 Eliz. c. 4. s. 21.*

If any servant shall purloin, or make away with his master's goods, to the value of 40s. it is felony. *12 Ann. c. 7.*

Disputes with servants about wages, under 10*l.* a year, and other things, if they cannot be amicably settled, should be referred to a neighbouring magistrate, who is authorized to hear complaints, and redress them; the expense is but trifling. But the wages of coachmen, grooms, and the like, magistrates can take no cognizance of, as they come within the jurisdiction of the office that regulates the hackney coaches, post horses, &c.

If masters, or mistresses, when they hire servants, deliver into the custody of such servants, plate, china, linen, &c. and tell them, before a witness, that they must be responsible for such things; then, if they lose any part of them, the law will oblige them, as far as they are able, to replace them. As to breaking of china, a servant cannot be compelled to make it good,

unless it was done designedly, and the servant, when hired, agreed to pay for what he might break.

A servant may stand up in his master's or mistress's defence, and assault any one that assaults them, without being liable to any punishment by law. 1 *Salk.* 407.

Whatever trespass a servant commits, by order of his master, the master is answerable for it, not the servant. *Lord Raymond*, 264.

Masters are justifiable in insisting on their servants going to church. Every person who shall keep a servant that shall be absent from church one month, without a reasonable excuse, shall forfeit 10*l.* for every month he so keeps that servant. 3 *Jac. c. 5. s. 8.* 22.

Servants gaming at a public-house, with cards, dice, draughts, shuffle-board, Mississippi, skittles, nine-pins, billiard-tables, &c. are liable to be apprehended, and forfeit from 5*s.* to 20*s.* one fourth to the informer, or be committed to hard labour for a month, or till the penalty is paid. 30 *Geo. 2. c. 24.*

Masters are responsible for the acts of servants who act by their direction.

If any servant shall curse or swear, and be convicted, on the oath of one witness, before one justice, within eight days of the offence, he shall forfeit 1*s.* for the first offence, 2*s.* if convicted a second time, and 3*s.* the third time; or be committed to hard labour for ten days. 19 *Geo. 2. c. 21.*

Every person convicted of having been drunk, within six months of the complaint made, before one justice, on the oath of one witness, shall forfeit 5*s.* for the first offence, or be set in the stocks for six hours; and, if convicted a second time, shall give security not to offend so again. 4 *Jac. c. 5.* 21 *Jac. c. 7.*

If a master deliver the key of a room to a servant, and he steal to the value of one shilling, it is felony. *Dalt. c. 155.*

If any goods be delivered to the care of a servant, and he go away with them, or convert them to his own use, it is felony, if he be more than 18 years old. 21 *Hen. 8. c. 7.*

Servants pawning their masters' goods, without orders, shall forfeit 20s. and the value of the goods so pawned, or be sent to the house of correction for three months, and publicly whipped. 29 Geo. 3.

Such goods unlawfully pawned may be searched for, by a search-warrant, and shall be restored to the owner. *Ibid.*

HACKNEY COACH FARES,

COMMENCING JUNE 23, 1808, [48 GEO. III. CAP. 87.]

Fares according to Distance.

Not exceeding	s.	d.	Not exceeding	s.	d.
one mile	1	0	six miles and a half .	8	0
one mile and a half .	1	6	seven miles	8	6
two miles	2	0	seven miles and a half	9	0
two miles and a half .	3	0	eight miles	9	6
three miles	3	6	eight miles and a half	10	6
three miles and a half	4	0	nine miles	11	0
four miles	4	6	nine miles and a half	11	6
four miles and a half	5	6	ten miles	12	0
five miles	6	0	ten miles and a half .	13	0
five miles and a half .	6	6	eleven miles	13	6
six miles	7	0	twelve miles	15	0

And so on, at the rate of 6*d.* for every half mile, and an additional 6*d.* for every two miles completed.

The coachman may refuse to take heavy luggage unless he is paid a trifle above the fare, but he must object to it before it is put in the coach. Small trunks or parcels which may be carried in the hand he cannot object to. He can demand his fare from the place he is taken from both as to time or distance, whether taken from a stand or any other place.

Fares according to Time.

Not exceeding	s.	d.	Not exceeding	s.	d.
thirty minutes	1	0	two hours and 20 min.	6	0
forty-five minutes . . .	1	6	two hours and 40 min.	7	0
one hour	2	0	three hours	8	0
one hour and 20 min.	3	0	three hours & 20 min.	9	0
one hour and 40 min.	4	0	three hours & 40 min.	10	6
two hours	5	6	four hours	11	0

And so on, at the rate of 6*d.* for any fifteen minutes further time.

The coachman can demand his fare either for time or distance, which he pleases, if he be kept waiting when hired. The coachman is always to take the shortest way; but if from choice or through ignorance he does otherwise, he can demand no extra charge. If by any obstacle he should be hindered going the nearest way, which he is not the cause of, he can demand his regular fare for distance or for time.—N. B. If at any time you see coaches standing by the sides of the pavement in wet weather, you can demand them to go with you, if not hired, and if they refuse to do so, they are liable to be fined. Coachmen will draw off the stands in wet weather to the doors of public-houses, and under various pretences will refuse to go with a fare unless paid extra; this they cannot justly demand, and are liable to be fined for so doing, even if you agree to do it before they go with you. Be very particular in taking notice of the time when you call a coach, if it is intended to be kept waiting, or going to different places; this will prevent many disputes. Always look also at the number of the coach, and endeavour to retain it in your mind, that you may be able, in case of any thing being left in it, or any misbehaviour on the part of the coachman, to summon him.

The fares are to be taken by the hour or mile only, and not by the day.

Coaches discharged after sun-set hours (viz. after eight between Lady-day and Michaelmas, and after five between Michaelmas and Lady-day), between the carriage-way pavement, or if hired at a stand beyond the same, may demand the full fare back to such extremity or standing. For coaches hired to go into the country in the daytime, and there discharged, additional fares are to be taken for their return to the pavement or next stand where hired, as follow: for ten miles 5s.; eight miles, 4s.; six miles, 3s.; and four miles, 2s. If under four miles, nothing.

Coachmen are not compellable to take more than four adult persons inside of a coach, and three in a chariot, and a servant out: but if they agree to take more, then 1s. in addition to the fare must be paid for

each extra person; and if the coach be hired for the country, and to return, 1s. for each extra person going, and 1s. for his returning.

Hackney Coach License Act.

The following clause was added as a rider to the act:—"And be it further enacted, that it shall be lawful for any person to require any hackney coachman to drive for a stated sum of money a distance in the discretion of such hackney coachman, and in case such coachman shall exceed the distance to which such person was entitled to be driven for such stated sum of money, the coachman shall not be entitled to demand more than the sum for which he was so engaged to drive."

RATES OF WATERMEN.

FROM LONDON BRIDGE.

WESTWARD.	Oars.	Scull.	EASTWARD.	Oars.	Scull.
To Windsor	21s.		To Gravesend . . .	15s.	
Staines	18 0		Greenhithe . . .	12 0	
Hampton	12 0		Woolwich . . .	5 0	
Twickenham . .	9 0		Blackwall . . .	3 6	
Richmond	8 0		Greenwich . . .	2 6	1 3
Brentford	7 0		Deptford	2 0	1 0
Hamme.smith .	5 0		DukeShoreStairs		
Putney	4 0		Ratcliff Cross,		
Chelsea Bridge	2 6	1 3	Great Stone		
Vauxhall	2 0	1 0	Stairs, & King		
Lambeth	1 6	0 9	& QueenStairs	1 6	0 9
Any place be-			Shadwell Dock,		
tween West-			New Crane		
minst. Bridge			Stairs, Exe-		
& Arundel St.			cution Dock,		
inclusive . . .	1 0	0 6	and Wapping		
BlackfriarsBridge	0 8	0 4	New & Old		
			Stairs	1 0	0 6

Over the water directly to the opposite shore between Windsor and Greenwich with a sculler, twopence, or a penny for each person, if more than one.

The waterman may demand payment at the rate of 3d. (sculler), and 6d. (oars), for every half hour, *in lieu* of the above fares, when detained by his passengers on his way to the place at which they choose

ultimately to be landed. For detention after having landed his company, he is to be paid 3*d.* (sculler), and 6*d.* (oars), for every half hour, after the first, *in addition* to the above fares.

Note.—Oars in all cases are double the scullers' fare.

PORTERAGE.

By 39 Geo. 3. c. 58. no more shall be taken for the portorage of packages, *not exceeding 56lbs.* for any distance *not exceeding half a mile* from the end of the carriage-way pavement of the streets, than the rates following:

Not exceeding 1 quarter of a mile	<i>d.</i> 3
Above 1 quarter, and not exceeding half a mile .	4
——— half a mile, and not exceeding one mile ..	6
——— 1 mile, and not exceeding 1 mile and a half	8
——— 1 mile and a half, and not exceeding 2 miles	10
And for every other half mile	3

On pain of a fine of not more than 20*s.* nor less than 5*s.* Tickets are to be delivered from the inn with the name of the porter and charge for portorage, on pain of a fine of not more than 40*s.* nor less than 5*s.* Porters not bringing tickets, or altering the same, forfeit 40*s.*; and demanding or receiving more than marked, 20*s.* Parcels brought by coaches, to be sent from the inn within six hours after their arrival, unless between four and seven in the evening; and then within six hours after such hours in the morning; on pain of a fine not exceeding 20*s.* nor less than 10*s.*

Parcels brought by waggon, to be delivered within twenty-four hours, under the like penalty.

Parcels directed to be left till called for, to be delivered on the payment of the carriage and warehouse room, of 2*d.* for the first week, and 1*d.* for every subsequent week, on pain of not exceeding 20*s.* nor less than 10*s.*

Parcels not directed to be left till called for, shall be delivered to the party, if sent for, at the same charges, under the like pain.

Porters, employed in portorage, guilty of misbehaviour, may be brought by warrant before any justice,

and fined in a sum not exceeding 20s. nor less than 10s.

Persons refusing to pay portorage may be brought by warrant before any justice, and compelled.

GENERAL POST-OFFICE, . LONDON.

Letters to go the same day must be put into the post-offices at the west end of the town before five, and at the General Post Office in Lombard Street before seven o'clock; but those put into the General Post Office before half past seven, will go that evening, paying 6*d.* with each.

The West-India and America packet is made up the first Wednesday in every month; and the Leeward-Island packet the first and third Wednesday in every month.

The packet for Calais is made up every Tuesday, Wednesday, Thursday, and Friday.

For Ostend, Holland, and Cuxhaven, every Tuesday and Friday. For Sweden, every Friday. For Lisbon, every Tuesday. For the Mediterranean and the Brazils, first Tuesday in every month.

For Gibraltar, Malta, and Corfu, the first Tuesday in each month. For Madeira and Brazils, ditto.

All foreign letters must be paid for, except those for the British West Indies.

A clerk regularly attends at the Money Order Office from nine o'clock in the morning till six in the evening, and guarantees the safe conveyance of any sum, payable at sight by the Deputy Post Masters in the country, Edinburgh, or Dublin; who will also receive any money, and give an order at sight on the Money Order Office in London.

Allowances made for Surcharges from eleven to five o'clock.

RECEIPTS.

	£.		£.		s.	d.
If for	2	and under	5	- - -	0	2
	5	- - -	10	- - -	0	3
	10	- - -	20	- - -	0	6
	20	- - -	50	- - -	1	0
	50	- - -	100	- - -	1	6
	100	- - -	200	- - -	2	6
	200	- - -	300	- - -	4	0
	300	- - -	500	- - -	5	0
	500	- - -	1000	- - -	7	6
	1000 or upwards	- - -		- - -	10	0
	In full of all Demands	- - -		- - -	10	0

The person receiving the money is to find the stamp.

Every person signing a receipt without a stamp, or upon a stamp of a lower denomination than charged in respect thereof, or giving a receipt for a less sum than actually paid, or separating the sum into divers sums, or in anywise endeavouring to defraud the duties, forfeits 10*l.* for every offence.

Exemptions.—Receipts exempted by the assessed tax acts:—those given by the treasurer of the navy; by any agent of pay of the army or ordnance; by any officer, seaman, &c. or their representative, for wages or pension; for any purchase in the public funds, &c. or any dividend thereon: for money in the Bank of England or Scotland, or at any banker's, to be accounted for on demand, if not expressed to be received of a third person; those written upon promissory notes, bills, drafts, or orders; and letters by general post, acknowledging the arrival of bills, notes, or other securities for money.

POLICE OFFICES, FOR THE ADMINISTRATION OF
JUSTICE.

Bow Street, Covent Garden.

Queen Square, Westminster.

Great Marlborough Street, near Oxford Street.

Hatton Garden.

Worship Street, Shoreditch.

Lambeth Street, Whitechapel.

High Street, Shadwell.

Union Street, Southwark.

Hackney Coach Office, Essex Street, Strand.

NUMERATION TABLE.		A TABLE OF PENCE AND SHILLINGS.				COINS.	
		Pence	s.	d.	Shil.	£.	s.
Units	9	20 is	1	8	20 is	1	0
Tens	98	30 ..	2	6	30 ..	1	10
Hundreds	987	40 ..	3	4	40 ..	2	0
Thousands	9876	50 ..	4	2	50 ..	2	10
Tens of Thousands.	98765	60 ..	5	0	60 ..	3	0
Hundreds of Thous.	987654	70 ..	5	10	70 ..	3	10
Millions	9876543	80 ..	6	8	80 ..	4	0
Tens of Millions...	98765432	90 ..	7	6	90 ..	4	10
Hundreds of Millions	987654321	100 ..	8	4	100 ..	5	0
Thousands of Mil. .	9876543219	110 ..	9	2	110 ..	5	10
Tens of Thous. Mil,	98765432198	120 ..	10	0	120 ..	6	0
Hundred Thous. Mil.	987654321987	4 Farthings make 1 Penny. 12 Pence 1 Shilling. 20 Shillings } a Pound. 240 Pence 960 Farthings					
Millions of Millions	9876543219876						

	VALUE. £. s. d.	WEIGHTS. oz. dwts. grs.
Five Moldores are .	6 15 0	1 14 15
Half ditto	3 7 6	0 17 7½
A Moldore	1 7 0	0 6 22
Half ditto	0 13 6	0 3 11
A Guinea	1 1 0	0 5 9
Half ditto	0 10 6	0 2 16½
One third ditto	0 7 0	0 1 19
A Sovereign	1 0 0	0 5 4
Half ditto	0 10 0	0 2 14
Eighteen Shillings .	0 18 0	0 4 15
Half ditto	0 9 0	0 2 7½
A Mark	0 13 4	0 3 8
An Angel	0 10 0	0 2 12
A Noble	0 6 8	0 1 16
A Crown	0 5 0	
Half ditto	0 2 6	

Note.—Each Grain of Gold is 2*d.* and each Pennyweight is 4*s.* at 4*l.* per oz.

MULTIPLICATION TABLE.

Twice	2 are	4 Times	4 are	16	7 Times	7 are	
3 ..	6	5 ..	20	8 ..	56		
4 ..	8	6 ..	24	9 ..	63		
5 ..	10	7 ..	28	10 ..	70		
6 ..	12	8 ..	32	11 ..	77		
7 ..	14	9 ..	36	12 ..	84		
8 ..	16	10 ..	40				
9 ..	18	11 ..	44	8 Times	8 are	64	
10 ..	20	12 ..	48		9 ..	72	
11 ..	22	5 Times	5 are	25	10 ..	80	
12 ..	24	6 ..	30	30	11 ..	88	
		7 ..	35	35	12 ..	96	
		8 ..	40	40			
		9 ..	45	45	9 Times	9 are	81
		10 ..	50	50	10 ..	90	
		11 ..	55	55	11 ..	99	
		12 ..	60	60	12 ..	108	
		6 Times	6 are	36	10 Times	10 are	100
		7 ..	42	42		11 ..	110
		8 ..	48	48		12 ..	120
		9 ..	54	54	11 Times	11 are	121
		10 ..	60	60		12 ..	132
		11 ..	66	66			
		12 ..	72	72	12 Times	12 ..	144

3 Times	3 are	9	4 ..	12	5 ..	15	6 ..	18	7 ..	21	8 ..	24	9 ..	27	10 ..	30	11 ..	33	12 ..	36

PRACTICE TABLE.

Aliquot Parts of a Pound.	Parts of a Shilling.
<i>s. d.</i>	<i>d.</i>
10 0 is the Half.	6 is the Half.
6 8 — 3d.	4 — 3d.
5 0 — 4th.	3 — 4th.
4 0 — 5th.	2 — 6th.
3 4 — 6th.	1½ — 8th.
2 6 — 8th.	1 — 12th.
2 0 — 10th.	¾ — 16th.
1 8 — 12th.	

TIME.

60 Seconds make 1 Minute.
60 Minutes 1 Hour.
24 Hours 1 Day.
7 Days 1 Week.
4 Weeks 1 Month.
13 Months, 1 Day, 6 Hours, or
365 Days, 5 Hours, 1 Year.
365 Days, 48 Minutes, 57
Seconds, 39 Thirds, are a Solar Year.
8766 Hours, or 525,949 Minutes, 1
Year.

LONG MEASURE.

3 Barley Corns make 1 Inch.
12 Inches 1 Foot.
3 Feet 1 Yard.
6 Feet 1 Fathom.
5½ Yards 1 Pole.
40 Poles 1 Furlong.
8 Furlongs 1 Mile.
3 Miles 1 League.
20 Leagues 1 Degree.
This treats of Length only.

TROY WEIGHT.

24 Grains make 1 Pennyweight.
20 Pennyweights 1 Ounce.
12 Ounces 1 Pound.
By this Weight Jewels, Gold,
Silver, Amber, &c. are weighed.
14 Ounces, 11 Pennyweights,
and 15½ Grains Troy, are equal
to a Pound Avoirdupois.

BREAD.

	lb. oz. dr.
1 Peck Loaf weighs .	17 6 1
A Half ditto	8 11 0
A Quarter ditto ..	4 5 8

EVEN PARTS OF A TON.		A TABLE OF CUSTOMARY WEIGHT OF GOODS.		CLOTH MEASURE.
cwt.	qrs.			
10	0	is	Half a Ton.	4 Nails make 1 Quarter of a Yard.
5	0		1-4th.	4 Quarters 1 Yard.
4	0		1-5th.	5 Quarters 1 Ell English.
2	2		1-8th.	3 Quarters 1 Ell Flemish.
2	0		1-10th.	6 Quarters 1 Ell French.
1	1		1-16th.	Scotch and Irish Linens are
1	0		1-20th.	bought and sold by the Yard Eng-
				lish; but Dutch Linens are bought
				by the Ell Flemish, and sold by
				the Ell English.
WOOL WEIGHT.				
7	Pounds	make	1 Clove.	
2	Cloves	—	1 Stone*.	
2	Stone	—	1 Todd.	
6½	Todds	—	1 Wey.	
2	Weyes	—	1 Sack.	
12	Sacks	—	1 Last.	
* A Stone of different Goods,				
and at different Places, varies				
much.				
CUBIC MEASURE.		COAL MEASURE.		HAY.
1728 Cubic Inches make 1 Foot.		4 Pecks make 1 Bushel.		56lb. old Hay, } is 1 Truss.
27 Cubic Feet 1 Cubic Yard.		9 Bushels 1 Vat, or Strike.		60lb. new ditto, }
This comprehends Length, Breadth, and		36 Bushels 1 Chaldron.		36 Trusses are 1 Load.
Thickness.		21 Chaldrons 1 Score.		

ALE AND BEER MEASURE.	WINE MEASURE.	APOTHECARIES' WEIGHT.
2 Pints make 1 Quart. 4 Quarts 1 Gallon. 8 Gallons 1 Firkin of Ale } in London. 9 Gallons 1 Firkin of Beer } 2 Firkins 1 Kilderkin. 2 Kilderkins 1 Barrel. 3 Kilderkins 1 Hogshead. 3 Barrels 1 Butt.	2 Pints make 1 Quart. 4 Quarts 1 Gallon. 42 Gallons 1 Tierce. 63 Gallons 1 Hogshead. 84 Gallons 1 Puncheon. 1½ Tierce 1 Hogshead. 2 Hogsheads 1 Pipe or Butt. 2 Pipes 1 Tun. By this Measure all Brandies, Spirits, Mead, Cyder, Perry, Milk, and Oil, are measured.	20 Grains make 1 Scruple. 3 Scruples 1 Drachm. 8 Drachms 1 Ounce. 12 Ounces 1 Pound. Apothecaries compound their Medicines by this Weight, but buy and sell by Avoirdupois.
DRY MEASURE.	A VOIRDUPOIS WEIGHT.	SQUARE MEASURE.
2 Pints make 1 Quart. 2 Quarts 1 Pottle. 2 Pottles 1 Gallon. 2 Gallons 1 Peck. 4 Pecks 1 Bushel. 8 Bushels 1 Quarter Winchester. 5 Quarters 1 Wey or Load. 5 Pecks 1 Bushel of Water Measure. 4 Bushels 1 Coomb. 10 Coombs 1 Wey. 2 Weyes 1 Last of Corn. By this Measure Salt, Oysters, Corn, and other Dry Goods, are measured.	16 Drachms make 1 Ounce. 16 Ounces 1 Pound. 28 Pounds 1 Quarter of a Hundred. 4 Quarters 1 Hundred, or 112 lb. 20 Hundred 1 Ton. Bread, Butter, Cheese, Flesh, Groceries, Wares, and all Goods that have Waste, are weighed by this.	144 Square Inches make 1 square Foot. 9 Square Feet 1 square Yard. 30¼ Square Yards 1 square Pole. 40 Square Poles 1 square Rood. 4 Square Roods 1 square Acre. 640 Square Acres 1 square Mile. This includes Length and Breadth.
		LAND MEASURE.
		5½ Yards, or 16½ Feet, make 1 Rod, Pole, or Perch. 40 Rods or Poles 1 Furlong. 40 Rods in Length, and } 1 Rood or 1 in Breadth } ¼ of an Acre 4 Roods or Quarters 1 Acre.

MARKETTING TABLES,

BY THE POUND, YARD, STONE, &c.

$\frac{1}{2}$ Z	$1\frac{1}{4}d.$		$1\frac{1}{2}d.$		$1\frac{3}{4}d.$		$2d.$		$2\frac{1}{4}d.$		$2\frac{1}{2}d.$		$2\frac{3}{4}d.$	
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.
1	0	$1\frac{1}{4}$	0	$1\frac{1}{2}$	0	$1\frac{3}{4}$	0	2	0	$2\frac{1}{4}$	0	$2\frac{1}{2}$	0	$2\frac{3}{4}$
2	0	$2\frac{1}{2}$	0	3	0	$3\frac{1}{2}$	0	4	0	$4\frac{1}{2}$	0	5	0	$5\frac{1}{2}$
3	0	$3\frac{3}{4}$	0	$4\frac{1}{2}$	0	$5\frac{1}{4}$	0	6	0	$6\frac{3}{4}$	0	$7\frac{1}{2}$	0	$8\frac{1}{4}$
4	0	5	0	6	0	7	0	8	0	9	0	10	0	11
5	0	$6\frac{1}{4}$	0	$7\frac{1}{2}$	0	$8\frac{3}{4}$	0	10	0	$11\frac{1}{4}$	1	$0\frac{1}{2}$	1	$1\frac{3}{4}$
6	0	$7\frac{1}{2}$	0	9	0	$10\frac{1}{2}$	1	0	1	$1\frac{1}{2}$	1	3	1	$4\frac{1}{2}$
7	0	$8\frac{3}{4}$	0	$10\frac{1}{2}$	1	$0\frac{1}{4}$	1	2	1	$3\frac{3}{4}$	1	$5\frac{1}{2}$	1	$7\frac{1}{4}$
8	0	10	1	0	1	2	1	4	1	6	1	8	1	10
9	0	$11\frac{1}{4}$	1	$1\frac{1}{2}$	1	$3\frac{3}{4}$	1	6	1	$8\frac{1}{4}$	1	$10\frac{1}{2}$	2	$0\frac{3}{4}$
10	1	$0\frac{1}{2}$	1	3	1	$5\frac{1}{2}$	1	8	1	$10\frac{1}{2}$	2	1	2	$3\frac{1}{2}$
11	1	$1\frac{3}{4}$	1	$4\frac{1}{2}$	1	$7\frac{1}{4}$	1	10	2	$0\frac{3}{4}$	2	$3\frac{1}{2}$	2	$6\frac{1}{4}$
12	1	3	1	6	1	9	2	0	2	3	2	6	2	9
13	1	$4\frac{1}{4}$	1	$7\frac{1}{2}$	1	$10\frac{3}{4}$	2	2	2	$5\frac{1}{4}$	2	$8\frac{1}{2}$	2	$11\frac{3}{4}$
14	1	$5\frac{1}{2}$	1	9	2	$0\frac{1}{2}$	2	4	2	$7\frac{1}{2}$	2	11	3	$2\frac{1}{2}$
15	1	$6\frac{3}{4}$	1	$10\frac{1}{2}$	2	$2\frac{1}{4}$	2	6	2	$9\frac{3}{4}$	3	$1\frac{1}{2}$	3	$5\frac{1}{4}$
16	1	8	2	0	2	4	2	8	3	0	3	4	3	8
17	1	$9\frac{1}{4}$	2	$1\frac{1}{2}$	2	$5\frac{3}{4}$	2	10	3	$2\frac{1}{4}$	3	$6\frac{1}{2}$	3	$10\frac{3}{4}$
18	1	$10\frac{1}{2}$	2	3	2	$7\frac{1}{2}$	3	0	3	$4\frac{1}{2}$	3	9	3	$1\frac{1}{2}$
19	1	$11\frac{3}{4}$	2	$4\frac{1}{2}$	2	$9\frac{1}{4}$	3	2	3	$6\frac{3}{4}$	3	$11\frac{1}{2}$	4	$4\frac{1}{4}$
20	2	1	2	6	2	11	3	4	3	9	4	2	4	7
21	2	$2\frac{1}{4}$	2	$7\frac{1}{2}$	3	$0\frac{3}{4}$	3	6	3	$11\frac{1}{4}$	4	$4\frac{1}{2}$	4	$9\frac{3}{4}$
22	2	$3\frac{1}{2}$	2	9	3	$2\frac{1}{2}$	3	8	4	$1\frac{1}{2}$	4	7	5	$0\frac{1}{2}$
23	2	$4\frac{3}{4}$	2	$10\frac{1}{2}$	3	$4\frac{1}{4}$	3	10	4	$3\frac{3}{4}$	4	$9\frac{1}{2}$	5	$3\frac{1}{4}$
24	2	6	3	0	3	6	4	0	4	6	5	0	5	6
25	2	$7\frac{1}{4}$	3	$1\frac{1}{2}$	3	$7\frac{3}{4}$	4	2	4	$8\frac{1}{4}$	5	$2\frac{1}{2}$	5	$8\frac{3}{4}$
26	2	$8\frac{1}{2}$	3	3	3	$9\frac{1}{2}$	4	4	4	$10\frac{1}{2}$	5	5	5	$11\frac{1}{2}$
27	2	$9\frac{3}{4}$	3	$4\frac{1}{2}$	3	$11\frac{1}{4}$	4	6	5	$0\frac{3}{4}$	5	$7\frac{1}{2}$	6	$2\frac{1}{4}$
28	2	11	3	6	4	1	4	8	5	3	5	10	6	5
42	4	$4\frac{1}{2}$	5	3	6	$1\frac{1}{2}$	7	0	7	$10\frac{1}{2}$	8	9	9	$7\frac{1}{2}$
56	5	10	7	0	8	2	9	4	10	6	11	8	12	10

$\frac{s}{N}$	3d.		$3\frac{1}{4}d.$		$3\frac{1}{2}d.$		$3\frac{3}{4}d.$		4d.		$4\frac{1}{2}d.$		5d.	
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.
1	0	3	0	$3\frac{1}{4}$	0	$3\frac{1}{2}$	0	$3\frac{3}{4}$	0	4	0	$4\frac{1}{2}$	0	5
2	0	6	0	$6\frac{1}{2}$	0	7	0	$7\frac{1}{2}$	0	8	0	9	0	10
3	0	9	0	$9\frac{3}{4}$	0	$10\frac{1}{2}$	0	$11\frac{1}{4}$	1	0	1	$1\frac{1}{2}$	1	3
4	1	0	1	1	1	2	1	3	1	4	1	6	1	8
5	1	3	1	$4\frac{1}{4}$	1	$5\frac{1}{2}$	1	$6\frac{3}{4}$	1	8	1	$10\frac{1}{2}$	2	1
6	1	6	1	$7\frac{1}{2}$	1	9	1	$10\frac{1}{4}$	2	0	2	3	2	6
7	1	9	1	$10\frac{3}{4}$	2	$0\frac{1}{2}$	2	$2\frac{1}{4}$	2	4	2	$7\frac{1}{2}$	2	11
8	2	0	2	2	2	4	2	6	2	8	3	0	3	4
9	2	3	2	$5\frac{1}{4}$	2	$7\frac{1}{2}$	2	$9\frac{3}{4}$	3	0	3	$4\frac{1}{2}$	3	9
10	2	6	2	$8\frac{1}{2}$	2	11	3	$1\frac{1}{2}$	3	4	3	9	4	2
11	2	9	2	$11\frac{3}{4}$	3	$2\frac{1}{2}$	3	$5\frac{1}{4}$	3	8	4	$1\frac{1}{2}$	4	7
12	3	0	3	3	3	6	3	9	4	0	4	6	5	0
13	3	3	3	$6\frac{1}{4}$	3	$9\frac{1}{2}$	4	$0\frac{3}{4}$	4	4	4	$10\frac{1}{2}$	5	5
14	3	6	3	$9\frac{1}{2}$	4	1	4	$4\frac{1}{2}$	4	8	5	3	5	10
15	3	9	4	$0\frac{3}{4}$	4	$4\frac{1}{2}$	4	$8\frac{1}{4}$	5	0	5	$7\frac{1}{2}$	6	3
16	4	0	4	4	4	8	5	0	5	4	6	0	6	8
17	4	3	4	$7\frac{1}{4}$	4	$11\frac{1}{2}$	5	$3\frac{3}{4}$	5	8	6	4	7	1
18	4	6	4	$10\frac{1}{2}$	5	3	5	$7\frac{1}{2}$	6	0	6	9	7	6
19	4	9	5	$1\frac{3}{4}$	5	$6\frac{1}{2}$	5	$11\frac{1}{4}$	6	4	7	$1\frac{1}{2}$	7	11
20	5	0	5	5	5	10	6	3	6	8	7	6	8	4
21	5	3	5	$8\frac{1}{4}$	6	$1\frac{1}{2}$	6	$6\frac{3}{4}$	7	0	7	$10\frac{1}{2}$	8	9
22	5	6	5	$11\frac{1}{2}$	6	5	6	$10\frac{1}{2}$	7	4	8	3	9	2
23	5	9	6	$2\frac{3}{4}$	6	$8\frac{1}{2}$	7	$2\frac{1}{4}$	7	8	8	$7\frac{1}{2}$	9	7
24	6	0	6	6	7	0	7	6	8	0	9	0	10	0
25	6	3	6	$9\frac{1}{4}$	7	$3\frac{1}{2}$	7	$9\frac{3}{4}$	8	4	9	$4\frac{1}{2}$	10	5
26	6	6	7	$0\frac{1}{2}$	7	7	8	$1\frac{1}{2}$	8	8	9	9	10	10
27	6	9	7	$3\frac{3}{4}$	7	$10\frac{1}{2}$	8	$5\frac{1}{4}$	9	0	10	$1\frac{1}{2}$	11	3
28	7	0	7	7	8	2	8	9	9	4	10	6	11	8
42	10	6	11	$4\frac{1}{2}$	12	3	13	$1\frac{1}{2}$	14	0	15	9	17	6
56	14	0	15	2	16	4	17	6	18	8	21	0	23	4

EXPLANATION.

The price of any number of pounds, &c. to 28, is found by inspection only in the column under the rate, opposite to the number demanded. As for example, if the price of 17lb. of beef at three-pence three-far-

$\frac{c}{N}$	$5\frac{1}{2}d.$		$6\frac{1}{2}d.$		$7d.$		$7\frac{1}{2}d.$		$8d.$		$8\frac{1}{2}d.$	
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.
1	0	$5\frac{1}{2}$	0	$6\frac{1}{2}$	0	7	0	$7\frac{1}{2}$	0	8	0	$8\frac{1}{2}$
2	0	11	1	1	1	2	1	3	1	4	1	5
3	1	$4\frac{1}{2}$	1	$7\frac{1}{2}$	1	9	1	$10\frac{1}{2}$	2	0	2	$1\frac{1}{2}$
4	1	10	2	2	2	4	2	6	2	8	2	10
5	2	$3\frac{1}{2}$	2	$8\frac{1}{2}$	2	11	3	$1\frac{1}{2}$	3	4	3	$6\frac{1}{2}$
6	2	9	3	3	3	6	3	9	4	0	4	3
7	3	$2\frac{1}{2}$	3	$9\frac{1}{2}$	4	1	4	$4\frac{1}{2}$	4	8	4	11
8	3	8	4	4	4	8	5	0	5	4	5	8
9	4	$1\frac{1}{2}$	4	$10\frac{1}{2}$	5	3	5	$7\frac{1}{2}$	6	0	6	$4\frac{1}{2}$
10	4	7	5	5	5	10	6	3	6	8	7	1
11	5	$0\frac{1}{2}$	5	$11\frac{1}{2}$	6	5	6	$10\frac{1}{2}$	7	4	7	$9\frac{1}{2}$
12	5	6	6	6	7	0	7	6	8	0	8	6
13	5	$11\frac{1}{2}$	7	$0\frac{1}{2}$	7	7	8	$1\frac{1}{2}$	8	8	9	$2\frac{1}{2}$
14	6	5	7	7	8	2	8	9	9	4	9	11
15	6	$10\frac{1}{2}$	8	$1\frac{1}{2}$	8	9	9	$4\frac{1}{2}$	10	0	10	$7\frac{1}{2}$
16	7	4	8	8	9	4	10	0	10	8	11	4
17	7	$9\frac{1}{2}$	9	$2\frac{1}{2}$	9	11	10	$7\frac{1}{2}$	11	4	12	$0\frac{1}{2}$
18	8	3	9	9	10	6	11	3	12	0	12	9
19	8	$8\frac{1}{2}$	10	$3\frac{1}{2}$	11	1	11	$10\frac{1}{2}$	12	8	13	$5\frac{1}{2}$
20	9	2	10	10	11	8	12	6	13	4	14	2
21	9	$7\frac{1}{2}$	11	$4\frac{1}{2}$	12	3	13	$1\frac{1}{2}$	14	0	14	$10\frac{1}{2}$
22	10	1	11	11	12	10	13	9	14	8	15	7
23	10	$6\frac{1}{2}$	12	$5\frac{1}{2}$	13	5	14	$4\frac{1}{2}$	15	4	16	$3\frac{1}{2}$
24	11	0	13	0	14	0	15	0	16	0	17	0
25	11	$5\frac{1}{2}$	13	$6\frac{1}{2}$	14	7	15	$7\frac{1}{2}$	16	8	17	$8\frac{1}{2}$
26	11	11	14	1	15	2	16	3	17	4	18	5
27	12	$4\frac{1}{2}$	14	$7\frac{1}{2}$	15	9	16	$10\frac{1}{2}$	18	0	19	$1\frac{1}{2}$
28	12	10	15	2	16	4	17	6	18	8	19	10
42	19	3	22	9	24	6	26	3	28	0	29	9
56	25	8	30	4	32	8	35	0	37	4	39	8

things be wanted, under three-pence three-farthings in the rate line, and opposite to 17, you have 5s. $3\frac{3}{4}d.$ which is the just value of the piece of beef. The last three numbers, viz. 28, 42, and 56, answer for 2, 3, and 4 stones respectively, as well as for so many yards, &c.

$\frac{1}{2}^\circ$ N	9d.		$9\frac{1}{2}d.$		10d.		$10\frac{1}{2}d.$		11d.		$11\frac{1}{2}d.$	
	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.
1	0	9	0	$9\frac{1}{2}$	0	10	0	$10\frac{1}{2}$	0	11	0	$11\frac{1}{2}$
2	1	6	1	7	1	8	1	9	1	10	1	11
3	2	3	2	$4\frac{1}{2}$	2	6	2	$7\frac{1}{2}$	2	9	2	$10\frac{1}{2}$
4	3	0	3	2	3	4	3	6	3	8	3	10
5	3	9	3	$11\frac{1}{2}$	4	2	4	$4\frac{1}{2}$	4	7	4	$9\frac{1}{2}$
6	4	6	4	9	5	0	5	3	5	6	5	9
7	5	3	5	$6\frac{1}{2}$	5	10	6	$1\frac{1}{2}$	6	5	6	$8\frac{1}{2}$
8	6	0	6	4	6	8	7	0	7	4	7	8
9	6	9	7	$1\frac{1}{2}$	7	6	7	$10\frac{1}{2}$	8	3	8	$7\frac{1}{2}$
10	7	6	7	11	8	4	8	9	9	2	9	7
11	8	3	8	$8\frac{1}{2}$	9	2	9	$7\frac{1}{2}$	10	1	10	$6\frac{1}{2}$
12	9	0	9	6	10	0	10	6	11	0	11	6
13	9	9	10	$3\frac{1}{2}$	10	10	11	$4\frac{1}{2}$	11	11	12	$5\frac{1}{2}$
14	10	6	11	1	11	8	12	3	12	10	13	5
15	11	3	11	$10\frac{1}{2}$	12	6	13	$1\frac{1}{2}$	13	9	14	$4\frac{1}{2}$
16	12	0	12	8	13	4	14	0	14	8	15	4
17	12	9	13	$5\frac{1}{2}$	14	2	14	$10\frac{1}{2}$	15	7	16	$3\frac{1}{2}$
18	13	6	14	3	15	0	15	9	16	6	17	3
19	14	3	15	$0\frac{1}{2}$	15	10	16	$7\frac{1}{2}$	17	5	18	$2\frac{1}{2}$
20	15	0	15	10	16	8	17	6	18	4	19	2
21	15	9	16	$7\frac{1}{2}$	17	6	18	$4\frac{1}{2}$	19	3	20	$1\frac{1}{2}$
22	16	6	17	5	18	4	19	3	20	2	21	1
23	17	3	18	$2\frac{1}{2}$	19	2	20	$1\frac{1}{2}$	21	1	22	$0\frac{1}{2}$
24	18	0	19	0	20	0	21	0	22	0	23	0
25	18	9	19	$9\frac{1}{2}$	20	10	21	$10\frac{1}{2}$	22	11	23	$11\frac{1}{2}$
26	19	6	20	7	21	8	22	9	23	10	24	11
27	20	3	21	$4\frac{1}{2}$	22	6	23	$7\frac{1}{2}$	24	9	25	$10\frac{1}{2}$
28	21	0	22	2	23	4	24	6	25	8	26	10
42	31	6	33	3	35	0	36	9	38	6	40	3
56	42	0	44	4	46	8	49	0	51	4	53	8

A useful TABLE of EXPENSES, INCOME, or WAGES; showing, at one View, what any Sum, from One Pound to One Thousand per Annum, is per Calendar Month, Week, or Day.

Per Yr.	Per Month.		Per Week.		Per Day.		Per Year.		Per Month.		Per Week.		Per Day.	
<i>l.</i> <i>s.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
1 0	is	0	4½	0	0	0	8	8	is	0	14	0	0	5½
1 10	..	0	7	0	0	1	8	10	..	0	14	20	0	5½
2 0	..	0	9½	0	0	1¼	9	0	..	0	15	0	0	6
2 2	..	0	9¾	0	0	1½	9	9	..	0	15	9	0	6¼
2 10	..	0	11½	0	0	1¾	10	0	..	0	16	8	0	6½
3 0	..	0	13	0	0	2	10	10	..	0	17	6	0	7
3 3	..	0	13½	0	0	2½	11	0	..	0	18	4	0	7¼
3 10	..	0	14¼	0	0	2¾	11	11	..	0	19	3	0	7½
4 0	..	0	16¼	0	0	3	12	0	..	1	0	0	0	8
4 4	..	0	17½	0	0	3½	12	12	..	1	1	0	0	8¼
4 10	..	0	18¾	0	0	4	13	0	..	1	1	8	0	8½
5 0	..	0	20	0	0	4½	13	13	..	1	2	9	0	9
5 5	..	0	20¼	0	0	4¾	14	0	..	1	3	4	0	9¼
5 10	..	0	21½	0	0	5	14	14	..	1	4	6	0	9¾
6 0	..	0	23	0	0	5½	15	0	..	1	5	0	0	10
6 6	..	0	24¼	0	0	6	15	15	..	1	6	3	0	10¼
6 10	..	0	25½	0	0	6½	16	0	..	1	6	8	0	10½
7 0	..	0	27	0	0	7	16	16	..	1	8	0	0	11
7 7	..	0	28¼	0	0	7¾	17	0	..	1	8	4	0	11¼
7 10	..	0	29½	0	0	8	17	17	..	1	9	9	0	11½
8 0	..	0	31	0	0	8½	18	0	..	1	10	0	0	11¾

A TABLE,

Showing the exact Proportion (per Hundred Pounds Stock) the several Public Funds should bear to each other, to yield the same Interest; by comparing which with the Prices given in the Newspapers, &c. it will appear which Stock is most advantageous to purchase in. The 8th Column shows likewise what Proportion such Purchase bears to the Value of landed Estates.

Con. 3 per C.	Sou. Sea Stock $3\frac{1}{2}$	Cons. 4.	Cons. 5.	8 per Ct.	Bank. 10.	India $10\frac{1}{2}$.	Years' Purchase land. esta.	Annual Interest per Cent.
$61\frac{1}{2}$	$71\frac{3}{4}$	82	$102\frac{1}{2}$	164	205	$215\frac{1}{4}$	$20\frac{1}{2}$	4.17. 6
63	$73\frac{1}{2}$	84	105	168	210	$220\frac{1}{2}$	21	4.15. 2
$64\frac{1}{2}$	$75\frac{1}{4}$	86	$107\frac{1}{2}$	172	215	$225\frac{3}{4}$	$21\frac{1}{2}$	4.13. 0
66	77	88	110	176	220	231	22	4.10.10
$67\frac{1}{2}$	$78\frac{3}{4}$	90	$112\frac{1}{2}$	180	225	$236\frac{1}{4}$	$22\frac{1}{2}$	4. 8.10
69	$80\frac{1}{2}$	92	115	184	230	$241\frac{1}{2}$	23	4. 6.11
$70\frac{1}{2}$	$82\frac{1}{4}$	94	$117\frac{1}{2}$	188	235	$246\frac{3}{4}$	$23\frac{1}{2}$	4. 5. 1
72	84	96	120	192	240	252	24	4. 3. 4
$73\frac{1}{2}$	$85\frac{3}{4}$	98	$122\frac{1}{2}$	196	245	$257\frac{1}{4}$	$24\frac{1}{2}$	4. 1. 7
75	$87\frac{1}{2}$	100	125	200	250	$262\frac{1}{2}$	25	4. 0. 0
$76\frac{1}{2}$	$89\frac{3}{4}$	102	$127\frac{1}{2}$	204	255	$267\frac{3}{4}$	$25\frac{1}{2}$	3.18. 5
78	91	104	130	208	260	273	26	3.16.11
$79\frac{1}{2}$	$92\frac{3}{4}$	106	$132\frac{1}{2}$	212	265	$278\frac{1}{4}$	$26\frac{1}{2}$	3.15. 5
81	$94\frac{1}{2}$	108	135	216	270	$283\frac{1}{2}$	27	3.14. 0
$82\frac{1}{2}$	$96\frac{1}{4}$	110	$137\frac{1}{2}$	220	275	$288\frac{3}{4}$	$27\frac{1}{2}$	3.12. 8
84	98	112	140	224	280	294	28	3.11. 6
$85\frac{1}{2}$	$99\frac{3}{4}$	114	$142\frac{1}{2}$	228	285	$299\frac{1}{4}$	$28\frac{1}{2}$	3.10. 3
87	$101\frac{1}{2}$	116	145	232	290	$304\frac{1}{2}$	29	3. 8. 9

INTEREST TABLE AT FIVE PER CENT.
From One Day to Ninety, inclusive.

Days.	100 <i>l.</i>		90 <i>l.</i>		80 <i>l.</i>		70 <i>l.</i>		60 <i>l.</i>		50 <i>l.</i>		40 <i>l.</i>		30 <i>l.</i>		20 <i>l.</i>		10 <i>l.</i>		9 <i>l.</i>		8 <i>l.</i>		7 <i>l.</i>		6 <i>l.</i>		5 <i>l.</i>		4 <i>l.</i>		3 <i>l.</i>		2 <i>l.</i>		1 <i>l.</i>		
	<i>l.</i>	<i>s.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>
90	1	4	8	1	2	2	19	9	17	3	14	10	12	4	9	10	7	5	4	11	2	6	2	3	2	0	1	9	1	6	1	3	1	0	9	6	3		
80	1	1	10	19	9	17	6	15	4	13	2	11	0	8	9	6	7	4	5	2	2	1	11	1	9	1	6	1	4	1	10	11	8	5	3				
70	0	19	20	17	3	15	4	13	5	11	6	9	7	7	8	5	9	3	10	1	11	1	9	1	6	1	4	1	2	1	00	9	7	5	2				
60	0	16	50	14	9	13	2	11	6	9	10	8	3	6	7	4	11	3	1	8	1	6	1	4	1	2	1	00	100	8	6	4	2						
50	0	13	80	12	4	11	0	9	7	8	2	6	10	5	6	4	1	2	9	1	4	1	3	1	10	110	100	80	7	5	3	2							
40	0	11	00	9	10	8	9	7	8	6	7	5	6	4	5	3	3	2	2	1	1	00	110	90	80	70	5	4	3	1									
30	0	8	30	7	5	6	7	5	9	4	11	4	1	3	3	2	6	1	80	100	90	80	70	60	50	4	3	2	1										
20	0	5	60	4	11	4	5	3	10	3	3	2	9	2	2	1	8	1	10	70	60	50	40	30	20	10	1	1	0										
10	0	2	90	2	6	2	2	1	11	1	8	1	4	1	10	100	70	60	50	40	30	20	10	30	20	10	1	1	1	0									
9	0	2	60	2	3	1	11	1	9	1	6	1	3	1	00	90	60	50	40	30	20	10	20	20	10	1	1	1	0										
8	0	2	20	2	0	1	9	1	6	1	4	1	1	00	110	80	70	60	50	40	30	20	20	20	10	1	1	1	0										
7	0	1	10	1	9	1	6	1	4	1	2	1	00	90	90	70	60	50	40	30	20	20	20	10	1	1	1	0											
6	0	1	80	1	6	1	4	1	2	1	00	80	60	40	20	20	20	10	10	10	10	10	10	1	1	1	0												
5	0	1	40	1	3	1	1	1	00	10	0	80	70	50	30	20	20	10	10	10	10	10	10	1	1	1	0												
4	0	1	10	1	0	0	11	0	9	0	8	0	70	50	40	30	20	10	10	10	10	10	10	1	1	1	0												
3	0	0	100	0	9	0	8	0	7	0	6	0	50	40	30	20	10	10	10	10	10	10	10	1	1	1	0												
2	0	0	70	0	6	0	5	0	5	0	4	0	30	20	10	10	10	10	10	10	10	10	10	1	1	1	0												
1	0	0	30	0	3	0	3	0	2	0	2	0	20	10	10	10	10	10	10	10	10	10	10	1	1	1	0												

When the fractional part of any of the sums is under a halfpenny it is not noticed; but a halfpenny, or three farthings, is considered as one penny.

INTEREST TABLE AT FOUR PER CENT.

From One Day to Ninety, inclusive.

Days.	100l.	90l.	80l.	70l.	60l.	50l.	40l.	30l.	20l.	10l.	9l.	8l.	7l.	6l.	5l.	4l.	3l.	2l.	1l.
s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.s.	d.	d.	d.	d.
90	19	9	15	9	13	10	11	10	9	10	7	11	5	11	3	11	2	0	1
80	17	6	15	9	14	0	12	3	10	6	8	9	7	0	5	3	3	6	1
70	15	4	13	10	12	3	10	9	9	2	7	8	6	2	4	7	3	1	1
60	13	2	11	10	10	6	9	2	7	11	6	7	5	3	3	11	2	8	1
50	11	0	9	10	8	9	7	8	6	7	5	6	4	5	3	3	2	2	1
40	8	9	7	11	7	0	6	2	5	3	4	5	3	6	2	8	1	9	0
30	6	7	5	11	5	3	4	7	3	11	5	3	2	8	2	1	4	0	8
20	4	5	3	11	3	6	3	1	2	8	2	2	1	9	1	4	0	11	0
10	2	2	2	0	1	9	1	6	1	4	1	1	0	11	0	8	0	5	0
9	2	0	1	9	1	7	1	5	1	2	1	0	0	9	0	7	0	2	0
8	1	9	1	7	1	5	1	3	1	1	0	11	0	8	0	6	0	4	0
7	1	6	1	5	1	3	1	1	0	11	0	9	0	7	0	6	0	3	0
6	1	4	1	2	1	1	0	11	0	9	0	8	0	6	0	5	0	2	0
5	1	1	1	0	0	11	0	9	0	8	0	7	0	5	0	4	0	1	0
4	0	11	0	9	0	8	0	7	0	6	0	5	0	4	0	3	0	0	0
3	0	8	0	7	0	6	0	6	0	5	0	4	0	3	0	2	0	0	0
2	0	5	0	5	0	4	0	4	0	3	0	3	0	2	0	1	0	0	0
1	8	3	0	2	0	2	0	2	0	1	0	1	0	1	0	0	0	0	0

When the fractional part of any of the sums is under a halfpenny it is not noticed; but a halfpenny, or three farthings, is considered as one penny.

A LIST OF MAIL COACHES,

Which set out on the Week-days at Eight, and on Sunday at Six o'Clock, in the Evening.

BATH and BRISTOL, continued to Exeter, from *Swan, Lad Lane.*

BARTON, from *Golden Cross, Charing Cross, and Spread Eagle, Gracechurch Street.*

BOSTON, from *Bell and Crown, Holborn.*

BRIGHTON, from *Golden Cross, Charing Cross.*

CAMBRIDGE, *every Night*, and on Monday, Wednesday, and Friday, to St. Ives and Wisbeach, from *Golden Cross, Charing Cross, and White Horse, Fetter Lane.*

CARLISLE, EDINBURGH, and GLASGOW, from *Bull and Mouth, Bull and Mouth Street.*

CHESTER and HOLYHEAD, from *Golden Cross, Charing Cross.*

CARMARTHEN, MILFORD-HAVEN, and HUBERSTONE, from *Swan, Lad Lane.*

DOVER, from *Angel, behind St. Clements'.*

EXETER and FALMOUTH, from *Swan, Lad Lane.*

EDINBURGH, from *Bull and Mouth, Bull and Mouth Street.*

GLOUCESTER, CARMARTHEN, and MILFORD, from the *Angel, behind St. Clement's Church, and Gloucester Coffee House, Piccadilly.*

HOLYHEAD, from *Bull and Mouth.*

HARWICH, from *Spread Eagle, Gracechurch Street.*

HULL, from *Spread Eagle, Gracechurch Street.*

LEEDS, from *Bull and Mouth, near Aldersgate Street.*

LIVERPOOL, from *Swan, Lad Lane.*

MANCHESTER and CARLISLE, from *Swan, Lad Lane.*

NORWICH, by IPSWICH, from *Swan, Lad Lane.*

NORWICH by NEWMARKET, from *Swan, Lad Lane, and Golden Cross, Charing Cross.*

OXFORD, from *Golden Cross, Charing Cross, and Angel, behind St. Clement's.*

PORTSMOUTH, from *Angel, behind St. Clement's.*

PLYMOUTH and FALMOUTH, from *Swan, Lad Lane.*

SOUTHAMPTON and POOLE, from *Bell and Crown, Holborn.*

SHREWSBURY, BIRMINGHAM, KIDDERMINSTER, and BEWDLEY, from *Bull and Mouth, near Aldersgate Street.*

SWANSEA and NEATH, from *Swan, Lad Lane.*

WORCESTER and LUDLOW, from *Golden Cross, Charing Cross, and Bull and Mouth, Bull and Mouth Street.*

YARMOUTH, from *White Horse, Fetter Lane.*

YORK, EDINBURGH, ABERDEEN, and INVERNESS, from *Bull and Mouth, near Aldersgate Street.*

CALCULATION OF POSTING,

From One Shilling to Two Shillings and Sixpence per Mile.

	12d.	13d.	14d.	15d.	16d.	17d.	18d.	1s. 9d.	2s.	2s. 3d.	2s. 6d.
	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Eight Miles	8 0	8 8	9 4	10 0	10 8	11 4	12 0	14 0	16 0	18 0	20 0
Nine	9 0	9 9	10 6	11 3	12 0	12 9	13 6	15 9	18 0	20 3	22 6
Ten	10 0	10 10	11 8	12 6	13 4	14 2	15 0	17 6	20 0	22 6	25 0
Eleven	11 0	11 11	12 10	13 9	14 8	15 7	16 6	19 3	22 0	24 9	27 6
Twelve	12 0	13 0	14 0	15 0	16 0	17 0	18 0	21 0	24 0	27 0	30 0
Thirteen	13 0	14 1	15 2	16 3	17 4	18 5	19 6	22 9	26 0	29 3	32 6
Fourteen	14 0	15 2	16 4	17 6	18 8	19 10	21 0	24 6	28 0	31 6	35 0
Fifteen	15 0	16 3	17 6	18 9	20 0	21 3	22 6	26 3	30 0	33 9	37 6
Sixteen	16 0	17 4	18 8	20 0	21 4	22 8	24 0	28 0	32 0	36 0	40 0
Seventeen	17 0	18 5	19 10	21 3	22 8	24 1	25 6	29 9	34 0	38 3	42 6
Eighteen	18 0	19 6	21 0	22 6	24 0	25 6	27 0	31 6	36 0	40 6	45 0
Nineteen	19 0	20 7	22 2	23 9	25 4	26 11	28 6	33 3	38 0	42 9	47 6
Twenty	20 0	21 8	23 4	25 0	26 8	28 4	30 0	35 0	40 0	45 0	50 0

THE END.

